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THE  
LIGHT OF LANGUAGE

OR

HOW TO HEAR AND READ ARIGHT

THE KING OF SCIENCES.

BY  
WILLIAM JACKSON.

TORONTO:  
PUBLISHED BY THE AUTHOR

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## INTRODUCTION.

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I TAKE pleasure in dedicating this work, "The Light of Language," to the American public. I have long felt it my duty to give my ideas upon this subject to the reading public, and at last, through the intercession of many of my personal friends, I have consented to do so. I am pleased to find that I begin just where the notable controversy between Hon. W. E. Gladstone and Robert G. Ingersoll ended. Both Mr. Gladstone and Mr. Ingersoll have shown that they understand only one-half of the language as it should be used. This one-sided reading of our language is the cause of much darkness and scepticism. I trust that this work, if properly understood, will begin to dispel all doubt and scepticism from the minds of those thus afflicted. The work is necessarily somewhat fragmentary, as the field of language is so vast that it is impossible to cover all the ground in a work of this kind, but I have endeavored, in this work, to give a general idea of my system of hearing and reading. If the public receive this effort kindly, it is my intention to publish a series of books on the "Light of Language," dealing with the subject in detail. I trust that those who read will understand and

appreciate the author's ideas. It is not an easy matter to renew such a difficult and long-lost subject and make it understood at the first reading. Solomon says that "It is foolishness to answer before you hear or to judge before you see." Both are as untimely frosts, nipping many promising plants in the bud. There is no lack of good and true witnesses in overwhelming numbers waiting to be examined, but their numbers and unanimity of evidence make repetitions unavoidable. Whole continents in the realm of the mind are yet to be discovered, and there are immense and fertile fields of language which as yet have scarcely been seen, some of them measured and only scratched over superficially but not well tilled. Let us go deeper, for the deeper we go, and the more vigorous and orderly our work, the more we will find in the fields of language. We firmly believe that there are orderly records, orderly written in proper and telling words. Let us keep prejudice or pre-judging out of the field. We trust that the "Light of Language" will grow from this fire-spark on to fire-tongues, and by it the most subtle mysteries of life and death, of right and wrong, may be solved, and that the American people will appreciate it and thank God for it.

Yours most truly,

WILLIAM JACKSON.



THE LIGHT OF LANGUAGE,  
OR  
HOW TO HEAR AND READ ARIGHT.

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THIS is surely the king of sciences. This science of language claims our very best attention. In ancient times he who could hear and read aright was called a seer, a prophet, or a king amongst men. Now he who can best explain the meaning of what was said or written thousands of years ago is he who is best thought of. But he who can hear aright what was said, is he who can hear aright what is being said. Moses did not come to explain what Abraham heard, nor Joshua what Moses and Aaron heard; nor did Christ, the Master Teacher, come to explain what any one heard, but He came to tell the people what He Himself heard there and then. He who takes a text and endeavors to explain what was said has a hard row to hoe, because the changes of wars and language are against him. And why should he try to use the ears of his



great great grandfathers when he has ears of his own? Can we not say, with Ralph Waldo Emerson, "I am tired of hearing about palm trees and the mountains round about Jerusalem. I would rather hear about sassafras and hickory, or Lakes Ontario and Huron, or about the Rocky Mountains." This Jewish system of hearing and reading, which consists in an effort to be guided exclusively by what was said ages ago, is founded on the godless belief that the Great Speaker or Writer only was, and that he has finished his great speech or writings, and since, a long time, has retired, and has sat down to give the Jewish commentator an opportunity to rise and explain the meaning of what was said; and although the eternal verities can be heard now as clearly, and even more clearly wherever there are hearing ears, than they could be heard at old Jerusalem, yet there is no effort made to hear what is being said or written, but a long-continued effort to hear what was said. And although the *truth* is being written in plain and large letters before us, so large and so plain that he who is running for his life may run and read, yet there is no effort to read what is being written, but a great effort to read what was written long ago.

This subtle and dangerous system of Jewish education and religion is much more prevalent than is generally believed. Connected with it is the hope or belief that the Great Speaker or Writer will soon return to speak and write again, and so guide *us*, as Israel was guided thousands of years ago. But I fear that the Jews—and they are too many—are no wiser now than they were long ago, and that when any person says, “I can hear and read what is being said and written,” it will be the same old story, viz., “That he is possessed of devils,” and is talking “against the law and the prophets.”

Now I not only firmly believe that the earth was made, but I also firmly believe that it is still being made. I not only believe that the Creator was working, but also that he is working; and not only that truth was spoken and written, but that it is being spoken and written; and we may depend that he who cannot hear or read what is being said and written, cannot hear or read what was said or written. I would not think of reading to you the Bibles which came to us from the hands of Tyndale and Coverdale, although written not very long ago, they being the first, I believe, printed in English. I think there are few, if any, who can make any

headway in either reading or hearing this strange, nervous Anglo-Saxon. And concerning the Hebrew Bible, I defy any one, even the best Hebrew scholar, to tell either the sound or meaning of the first letter of the Hebrew alphabet. In order to understand me better, permit me to say that I would have a difficult if not an impossible task to show to you the man that I was twenty years ago, but if you can see and hear aright you can see and hear the man I am now. And so it is with languages and books.

Job was a Jew whose history is a perfect epitome of Jewish history, from their prosperity and all through their adversity and captivity until their captivity is turned. At first he could get along somewhat prosperously without his Master, the Highest Majesty, seeing that it was not very long since he was with him and speaking to him; therefore, he thought he could guide himself reasonably well by what was said; but he soon found that the changes of war and language were against him, and he prayed earnestly that his absent Master would again be as in the days gone by, and he searched for Him on the right hand and on the left hand, and forward and backward,

but he could not find Him. Satan is killing this Bible and language of the representative Jew. Day after day it is going away, and he soon finds himself in great trouble and darkness; but at last a few questions come to him out of the whirlwind; and I defy any Jew to answer these questions until he changes his system of education and religion.

Where was the man who was praying that the Highest Majesty would be, again be, and who is teaching that He only was and not is, when the Highest Majesty was working and laying the foundations of the earth? He was present, not away, and if Job the Jew was then born and there, he must have been very blind and deaf indeed. And since that time the Creator has ever been working and present, and now He "has given goodly wings to the peacock" before your eyes, and strength to the horse on which you ride, and to yourself breath, life, and being, and His words are so near you that they are even in your mouths and ears, and still you say that He has gone away, and you are trying to guide yourself by what was said. At last the Jew said, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee." The words of the Jew are ended, and

his captivity is turned. I know of no words in any language more in agreement with the name and system of education and religion as taught by Jesus, He who spoke and taught, "I hear what I tell you, and I tell you nothing but what I myself hear." Therefore I find fault with the present system of hearing and reading because it is Jewish, or an effort to hear what was said; and never will we hear or read aright until we hear with our own ears, even as our Master heard. The great fault of the Jewish system is that it leads us backward and not forward, until we soon find ourselves among the graves of dead languages, dead worships, dead men and dead works. The Jews can say fluently "*was*," and "*had*," but scarcely ever "*is*," unless it is in contempt for what *is*.

Again, the present system of hearing and reading is in agreement with the Canaanitish, heathen, or Babylonish. This Gentile system consists in a desire to have the inner or heavenly part of life, language and books, and no more. The earthly or outer part is looked upon by them with contempt. By a correct system of hearing and reading, which we will make an effort to show soon, we learn that the mother of all living divided all life

into two parts; these two primary parts may be simply called the inner, or first-born, and the outer, the other, or the brother. We know that the one slew the other, and desired to live alone without the other half. Later on we learn that these misguided sons of men desired to abandon the earth and ascend to heaven by building a tower which would reach thereto. Now all things, as life and light, are divided by the first primary division into these two parts, viz., the heavenly and the earthly, therefore it is self-evident that it requires the two parts to make a whole. A language which is the inner alone is only one-half of a language, as with an inlit lamp alone we are in darkness. So it is with the people; the primary division of the people is also into two parts, viz.: the Canaanitish, or Gentile, and the Israelitish.

Now the fault of the present system of language is that it is the one, the inner, only and alone, without the other, the outer. And so the Gentile system of hearing and reading. The Israelitish system is lost, as Israel is lost. The Gentile language is a concentration of all languages. It is true that they have the heavenly or inner part, but where is the earthly or outer part? It is as if we



hold ripe grain in our hands, and say that the whole strength and essence of the entire summer's growth is in it; true, but it is in it only in an invisible state; but to show to me ripe wheat is to show me only wheat in its last stage of life; the riper the wheat, the deader the straw; the older a man gets, the wiser he gets, but his last embodiment is but a poor showing out of the man. Where is the life of manhood? Gone; and its body is also gone. So it is easily seen that with the inner only, we are in an invisible state of darkness, and the language in use with an unequalled unanimity both by Jew and Gentile is the inner only and alone, without the outer. We can neither hear, see nor think aright while using it; for example, if we consider the word heaven, we can see the process by which it has lost its body of utterance and become a sound, and no more,—a sound to which any expert juggler may attach any meaning to suit any enterprise. At the first we have each, the, ah, have, the, in, then each two symbols are joined together, making he-have-in. The latter are accepted for the former because it is believed that they contain the former, then it becomes concentrated into have-in or he-ave-in. These are accepted for both

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the first and second because they contain the first and second, then it becomes heaven, a sound, and no more, which may be substituted for many words expressing very differing ideas; for example, paradise, state of bliss, etc. We find no fault with words or books, because they have meanings in them, no more than we can find fault with ripe grain, because it has all the strength of the summer's growth contained in it, and also the generations of harvests yet to come; but we do find fault with the present system of hearing and reading, because it permits these words and books to still retain their meaning, and does not draw from the words and books the *true* meaning contained therein. To substitute one word having a meaning in it for another word having a meaning in it does not show forth the meaning of either word. It is like changing one light lamp for another in order to show the light in the former, or like substituting one number for another, as saying that ten is twelve. If our present system of book-keeping, for example, admitted such substituting of numbers as our present system of hearing and reading admits in the substitution of words, we can easily imagine the confusion and argumentation

which would take place with respect to what is the correct meaning of a bank ledger entry. It would be similar to the present confusion and argument about the meanings of words and books.

Then again we have the Egyptian system; it is also very subtle and dangerous; it consists principally in the belief that if we have the spirit we have all and enough. When we read the records by Moses, by the system of reading which we shall soon present, we see that both a body and spirit are required. By this system we read that at the harvest the body or utterance is all dead, as the Egyptian says, and that we have the spirit of all the summer's growth in the ripe grain; but what should a good farmer do next? That is the question. Is the end of the week an eternal Sabbath without a Monday following it? Is our last harvest the last forever, or is the spirit to remain forever in paradise? It is true that after harvest comes the winter, and it is also true that after the winter comes the spring, and he is a very poor farmer, indeed, who cannot tell what season of the year it is. When the birds are singing, and the spring showers descending, it is surely time for him to leave his winter feasts, and begin again to sow.

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Then he may see the end of the old harvest and the beginning of the new come together. The old with its generations and spirit in it touches and begins the new harvest, or in other words, the old and the new meet. Then the grain begins at the beginning of a new circle of life, to end again in ripeness or perfection, where it began. But it is a subtle lie to say that when a person, a language, or anything else comes to ripeness or perfection, that it is there.

Where is the embodiment of manhood? Where is the glory and grandeur of the summer's growth? Gone! They are not there at the end of the harvest. Therefore it is self-evident that an old man is not a whole man; his spirit may be whole and perfect, but his embodiment has become dead and useless; so it is with a language which has become ripe; its body of utterance is unfit to convey truth from heaven to man, and from man to man. We should follow the example of the good farmer, to go out with the seed which is yet in the barn, and till and sow, and thereby we may see grain in all its stages of growth, and at the end of the harvest we may truly say that we have seen grain, but to show to me ripe grain in the granary is only to

show to me the heaven and paradise of grain. In order to see grain we must see it from the germ onward to ripeness. In its perfect or ripe state the life of grain is entirely invisible.

We hope to make this idea of life much clearer when we go about the work of reading the records beginning with the alphabet, and the first lessons of the first book of lessons, the beginning of books and the germ of literature, by the great school-master Moses. These three systems of education and religion, the Jewish, Canaanitish or Gentile, and Egyptian are so wedged and welded together that it is difficult to separate them, and it is quite a common thing to find persons using all three. If they fail to prove that truth only was spoken and written as the Jew says, then they will try to show that truth is in an inner state alone as the Gentile says, and they will finally say that they are sure that it is up in paradise as the Egyptian says.

The Israelitish system says that it is here now and present, and can be seen from its beginning to its end, and that it is wrong and not right to say that it only was and not is as the Jew says, or that it is in and not out as the Gentile says, or that it is up in paradise, and not down on the earth as the

Egyptian says. Now in the field in which we labor the question is: Is there here now and present a fit vehicle or language with which to convey truth from heaven to man, and from man to man. It is easy to show that the system of language in use is either Jewish, Gentile, or Egyptian, and therefore unfit to convey truth. The Israelitish system is lost as Israel is lost. Now he who begins to study the Israelitish system must begin at the beginning, and at the outset firmly believe that truth not only was spoken and written, but that it is being spoken and written, and not only that it is in men and books, but also that it has a fit body of utterance, and not only that it is up in paradise, but also that it is here and present upon the earth. It may surprise many to know that our good English language is a fit vehicle, or a heaven-born language, but with that part of it in use which is only and alone the inner without the other, the outer, it is altogether unfit, therefore we go about the work of showing from the beginnings the other, the outer part, and you will see that it is equal to the inner part, as an outer light is equal to the inner light.

Leibnitz wisely said: "Give to me a good alphabet and I will show to you a good language,



and give to me a good language and I can show to you high civilization." By earnest search among the living languages, prompted by a firm belief that the English language is constructed on a plan of order, we have found the first thing needed, viz., a good alphabet. The following are the names of the letters of the English alphabet: ā, bē, sē, dē, ē, ēf, jē, āch, ī, jā, kā, ēl, ēm, ēn, ō, pē, kū, ār, ēs, tē, ū, vē, ūū, ēks, wī, zēd. It is difficult to write these names to agree with all schools, and it is also difficult to learn these names from any table. Another way of writing them, which is more in agreement with the true meanings of the letters themselves and also of all words, is: ah, be, see, dee, ee, ei, he, each, i, jah, key, all, im, in, o, ep, you, are, is, it, you, av, wa, ax, ye, uz. But the correcting of the pronunciation of letters and words is outside of the field in which we labor. I do not purpose dealing with the pronunciation of words, but rather with the science of finding the correct meanings of the words as they are written. These are the letter, or elementary meanings of the English language: ah, be, see; die, the; if, he, each; i, jah, key, all, him, in; o, up, you, are; is, it, you; have, away; ask, ye, us.

These are the same as we have in the last table, only they are written in a language more easily understood in this country. All accurate sciences are founded upon a few infallible laws or principles. Innumerable mathematical operations are founded on the primary principles that: "Things which are equal to the same thing are equal to one another," and that, "The sums of equals are equal," or "Whatever is made up of parts is made up of the parts of these parts." When we are asked to show the meaning of a number, we do well to separate it by division, and say that the parts are equal to the whole number. So when we are asked to show the pronunciation of a word, we do well to follow the same law—a law of the highest order, and separate it by division, or spell it, and then say that the combination or sum of the letter sounds is equal to the word sound, and when again added or joined together they are the word sound. But when we are asked to show the meaning of a word, we do not do well to substitute or interchange for it any other word or words, however closely related to it in meaning. When we know how to divide accurately word meanings into their elementary letter meanings, and know how to

add these again into word meanings, and these into sentences, paragraphs, and books, then our reading and hearing will be with demonstration and certainty. Pupils would laugh at a teacher who would say that nine is ten, or that the sound of the word nine is the sound of the word ten, because here they have learned how to divide accurately both numbers and sounds. They should also be taught how to divide word meanings into their elementary or letter meanings, and how to add or combine these again into their original word meanings, then they could laugh in scorn at any expert juggler in words, who can find a meaning for any word to suit any enterprise, or by substituting or interchanging one word for another. By using the foregoing alphabet aright we can find the true meaning of any English word as quickly and as indisputably accurate as we can now find the meanings of numbers or the sounds of words, but we must begin with the fundamental principles, and then proceed in an orderly manner to the higher lessons.

But seeing that the past system of hearing and reading has been so sacrilegiously handled, the present is a hard row to hoe; indeed, owing to the

fact that the people have become so very deaf, through using such a very inaccurate and indefinite system of finding the meanings of words and books, therefore we are compelled to begin as if by signs and pointings. Any earnest inquirer for truth cannot fail to be prompted to further inquiry by observing the wonderful order and structure of the primary truths of the alphabet. Therefore, beginning with these few elementary truths, and with a firm belief that there is order in language, and that all persons, places and things are well named, and as their names are so are they, therefore, the correct definition of any word, for example the word "see," should show to us the primary attributes or qualities of a correct seeing, then by dividing the word into its elementary sounds we have is, ee, ee, or as some say, is, double "ee"; this is an accurate division of the word sound into its letter sounds, and by adding or combining these letter sounds we have again the word sound.

Now if we follow this same infallible law, a law of the highest order, and divide the word meaning into its letter meanings, we can see the word meaning spread out before us in its parts, and then by adding these letter meanings together, we have the

word meaning; therefore is, ee, ee, or is, double the, shows to us that a person who sees aright must see two. An unlit lamp is only and alone one-half of a light, without the outer it is invisible, the inner must have an embodiment, or be doubled by division before we can see it; we learn to count or spell by separating the whole into parts, therefore doubling by division. When we spell the word equal *i. e.*, (the, uu, ah, all) or (the, double u, ah, all) we learn by this that equality is the doubleness, sameness, and allness of the same thing, or that the parts are equal to the whole. By considering the word "heaven" we can see the process by which it has lost its true meaning, and also the simple process by which we can restore its true meaning. At first it is each, the, ah, have, the, in, then each two letters were joined together, and then we have he-have-in; this is accepted for the first, because it has the first in it, then the meaning became more centralized into have-in or heave-in; this is taken for both the first and second. Then it comes to be heaven, a word sound containing a meaning, or a word sound to which any juggler may attach any meaning to suit any purpose however criminal. We can also see by the word agree, *i. e.*, (ah, he, are,

the, the) or (ah, he, are, double the), that that which agrees is the same thing doubled, as, for example, two fives are equal to the whole number ten. In the same manner the letter sounds in a word, when combined, are equal to the word sound.

By this system of doubling by division, we can show forth the true meanings of words, as we can show forth the true meanings of numbers. Therefore we can point to the word see, equal, is, the, the, when doubled by division, and say that as the parts are so is the whole. The utterance of the meaning of the word equal, *i. e.*, (the, you, you, ah, all) or the double you, ah, all, thus showing us that equality is the doubleness, and allness of the same thing. The outer is the same as the inner, and by the outer the inner is uttered and doubled, and made all (ah, all, all). I trust that the reader can now understand this when we ask him to see (is, the, the) the alphabet before us, as he may now look at both the inner and outer parts of the whole alphabet, not only at the inner part only and alone, which is sound and no more, but also at the other, the outer, and seeing that it has this doubleness and equalness before you, it is then in a fit state to see (is, the, the). For example, we can



see by the words correct (see, o, are, are, the, see, it), and accurate (ah, see, see, you, are, ah, it, the) the absurdity of substituting one word as the meaning of another. We cannot say that the meaning of correct is accurate, nor that the meaning of accurate is correct.

These two words are closely related, but not interchangeable; we cannot correctly point to anything and say that it is correct, unless it has these qualities of doubleness, equalness and allness. We also see by the word bliss (be, all, i, double is) that if we are blessed with a correct (see, o, are, are, the, see, it) alphabet, which we can see (is, the, the), it must have these qualities of doubleness, equalness and allness. An unlit lamp, although it has light contained in it, and may be called the one-half of light, is not all (ah, all, all), a correct (see, o, are, are, the, see, it) light. We cannot point to it and say bliss (be, all, i, double is), nor see (is, the, the). Neither can we point to the latent alphabet, the sounds and no more, and utter any of these words with truth. The primary qualities of good (he, double (o,) dee), as we can see by the word, is double dying. A pure inner light or life has only and alone not these qualities

of doubleness and double dying, therefore cannot be called good; but when a pure latent (all, ah, it, the, in, it), or (la, it, 'nt) is subject to the good rule of dying and ministers to the outer, which is also a dying light, then we see a good (he, double (o), dee) light, or a light which has the quality of doubleness and double dying.

We will now consider the difference between retain and keep, we can retain *i. e.*, (are, the, it, ah, in) the light in the lamp, but such retaining is far from being keeping, (key, double (the), up, ing), or (kee-up-ing). Our alphabet tells us who the Highest Keeper is, and that whatever is kept by Him must have the quality of eachness, it says (if, he, each; i, jah, key, all; him, in). To stop the ministrations of the inner light to the outer, is to stop its living as an outer light or life. Life is a process of decomposition and recomposition. The most subtle and deadly poisons are those which stop the process of dying physically. In the realm of the mind the serpent's most subtle and deadly poison is when he says: "Yea" (ye, the, ah) or (ye, ah) "Ye shall not surely die." When the process of dying goes on rapidly then the process of living surely follows in quick succession, there-

fore to be good (the, o, o, die) there must be going on a process of double dying, or the two primary parts of life, the inner and outer, or the heavenly and earthly, must both be subject to the good rule of dying or walking with God on to a whole death, the Lord (All, o, are, die). After ripeness or perfection has been attained then there must be a stepping from the end to the beginning, from the last to the first, from the old to the new. When we are fully regenerated (are, the, he, the, in, the, are, ah, it, the, die), then we are ready to be re-created, therefore it is notably evident that this time of ripeness, this full regeneration by the Son of Man has come to us, and we will do well to follow Him on through the new creation. The glory of the heavenly life is really grand, but it is only the one-half of life without the other, the brotherly or earthly. We do not despise an inner (i, in, in, the, are), Gentile (He, the, in, it, i, all, the), heavenly (each, the, ah, have, the, in, all, ye), perfect (up, the, are, if, the, see, it) light in its generations (he, the, in, the, are, ah, it, i, o, in, is) by its generator, the Lord; but we also need and desire the outer, earthly Israelitish light all very good by the Creator, God.

Now, before we can make any headway in conversing about truth, we must have a fit vehicle to convey truth from heaven to man and from man to man. This work of hearing and reading aright and telling to others what we do hear and read has always been a most important and terrible work. Moses had courage enough to go up through the terrible darkness and earth shakings, leaving the cowardly people behind him trembling with fear. He undertook the work of hearing for them, but it is evident that either he failed to tell them aright or they failed to hear him aright. This ancient way of hearing for others has not been a very great success. We think that every person who has ears should hear for himself, and seeing that the eternal verities are now spoken and written in loud and plain words, so plain and audible that he who is running for his life may now run and read, here in this New World, America, as clearly and plainly as ever they could at old Jerusalem, how did the Master Teacher, Jesus, hear and read? is a very important question to study. It is very evident that He heard and read aright, and it is also notably evident that the Jews did not understand His speech. They failed to hear what He heard.

and desired to tell them, as they also failed to hear what Moses heard and desired to tell them. We find a tradition written in the Apocrypha of the New Testament, and its truth is supported by evidence from the Canon. The story was thus: That the Child Jesus was sent to school to be taught by a famous Jewish Rabbi, and that Judas Iscariot was also in the same class. Judas could pronounce the sounds of all the letters of the alphabet, and was, therefore, praised by his teacher, the Rabbi. But the Child Jesus wisely desired to learn the meaning of the first letter before He proceeded to the second. The learned Rabbi could not teach the Child, because the meanings of the letters were lost to him, and the Rabbi became very indignant and expelled the Child from school. And we read that without learning letters in the Jewish schools, the Child Jesus was able to dispute with the most learned doctors of divinity at the age of twelve years.

Now after 1888 years of solid disputation about the meanings of words, many millions of lives have been lost contending on all sides of the question, for all kinds of enterprises; and now both Gladstone and Ingersoll agree to say that the mysteries

of life and death, of good and evil, are still unsolved; and, undoubtedly, the "words are wisely and well spoken," and all the people who are learned and unlearned, in both the New and Old Worlds, agree with them that when the Records are placed in the hands of the most learned, they can truly say that "They are sealed and we cannot read them"; and the unlearned say, "We cannot read them because we are not learned." We surely do not need any permit from any great seat of worldly learning to set about reading the alphabet aright. Then let us make a good beginning and we will surely have a better chance to end well.

When a person comes to paradise (up, ah, are; ah, die, is, the), or to that state when the earthly (the, ah, are; it, each, all, ye) body is all dead and the spirit (is, up, i, are, i, it) is pure (up, you, are, the) and perfect (up, the, are; if, the, see, it) and ripe (are, i, up, the), then, as in ripe grain, the life is in it, generated (he, the, in; the, are, ah, it; the, die) in it, and it only lives in heaven (each, the, ah, have the, in) or (he-have-in), having no earthly embodiment and only contained (see, o, in, it, ah, i, in, the, die) in it. In this

perfect state the life is invisible. We read that the first Adam (ah, die, ah, him) came to this state of innocency (i, in, in, o, see, the, in, see, ye). Life in this dark (die, ah, are, key) state cannot be seen; all eyes are shut when viewing such nakedness (in, ah, key; the, die; in, the, is, is). We should not point to man in this naked state and say "Shame" (is, each, ah, him, the), or, "I see you all"; neither at any time during the growth of life can we say that we see it all, but at the end of life it is altogether invisible. At the end of the antediluvian world we also find Noah (In, o, ah, each) called perfect (up, the, are, if, the, see, it) and upright (u, up, are, i, he, each, it) in his generation (he, the, in; the, are; ah, it, i, o, in). The spirit or heavenly life of this devout man in the ark (ah, are, key), or in the thick darkness (die, ah, are, key, in; the, is, is) when the earth and outer life was all dead and life only had an existence keyed in the ark (ah, are, key). At last Noah came to be very drunken (die, are, you, in, key, the, in), or his life keyed in, and he was naked (in, ah, key, the, die) or (in, ah, keyed). And Ham (Each, ah, him), or the man who contended, as we can see by his name, that he was all



there and then present. Although it is evident from the words Noah (In, o, ah, each), ark (ah, are, key) and perfect man (up, the, are; if, the, see, it; him, ah, in), that he only existed in the inner and upper state, or heavenly and spirit state, seeing that the earthly was destroyed by the flood (if, all, o, o, die). Therefore Canaan (See, ah, in, ah, ah, in), or he who contended that a life is which is the inner (i, in, in, the, are) only and alone looked upon his drunken (die, are, you, in, key, the, in) father and said "Shame" (is, each, ah, him, the), or, "I see him all" (ah, all, all). Now this is the same subtle lie, the beginning of lies, to say that a perfect (up, the, are, if, the, see, it) man can be seen. Now it is not a subtle lie (is, u, be, it, all, the; all, i, the) to point to grain when it is beginning to grow and say that it is all there, but it is the most subtle lie to point to ripe grain and say that it is all there, or to a perfect person and say that we see him all. The "Yea" (ye the, ah) or (ye, ah) of the cunning (see, you, in, in, i, in, he) serpent (is, the, are, up, the, in, it) saying that when they came to the end that they were then, there and all; therefore we see that the old Adam came to the end of a time, or a circle of

life, and they were heavenly (each, the, ah; have, the, in; all, ye) and in paradise (up, ah, are, ah, die, i, is, the). There they were deceived by the subtle lie of the serpent saying "Yea" (ye, ah). He thought he could exist in paradise in a spirit state without any further dying and living, or without the other, the brother, or without any earthly embodiment. He failed, or fell, because he did not step from the end to the beginning. These two words are closely related; there is only one step between them. He failed to step from the old heavens to the new earth, and if he had taken this most important and difficult step, then he would have again returned to the new heavens, but he failed to step from the old to the new, from the last to the first.

The earthly man and woman, whom God, the Creator of the earth, made, did not fall. We read that they went through the whole process of dying and living until they came to a whole or holy life, and were then received by a whole or holy death; and yet it is also true that they became altogether heavenly, and then they failed or fell. Although the history is written, at first double, as if there were two men and two women created, yet it is

as there is a heaven and an earth, and we may call them two, although there is nothing on the earth but came from heaven, and nothing in heaven but came from the earth. As there are two lights, the inner, heavenly, or spiritual, and also the other, the outer or earthly, yet these two are as one; the outer cannot live without the ministrations of the inner, and the inner cannot grow without the ministrations of the outer. The primary division of life, light, and all things, is into these two parts. These two parts are simply the inner and outer parts of the whole. The laws to guide these two parts are that they both be subject to the good rule of dying onward to a holy death, and that they love one and the other, or that the one and the inner love and minister to the other, the outer, and that the other, the outer, love and minister to the one, the inner.

Now the trouble at first was that the inner refused to minister to the outer, and desired to live alone (ah, all, o, in, the), forever in heaven (each, the, ah, have, the, in), without an earthly embodiment, and without dying. And they said that they had already gone through the whole process of dying, or death, and that they had all life in them, or

with Satan (Is, ah, it, ah, in), not doing well, or contending that life is all in. They became great sinners (is, i, in, in, the, are, is), living in sin (is, in), with the inner (i, in, in, the, are) half of life or light only and alone, and in darkness (die, ah, are, key, in, the, is, is), or with the outer light all dead, and the inner light all keyed in.

Now the second Adam, the true man or heavenly witness (way, i, it, in, the, is, is), the Alpha (Ah, all, up, each, ah) and Omega (O, him, the, he, ah), the beginning and the ending, the first (if, i, are, is, it) and the last (all, ah, is, it), fails not to take this important step from the old heaven to the new earth, and from the new earth to the new heaven. He is not deceived by the primary lie of the old serpent (is, the, are, up, the, in, it), saying that if He is Alpha (Ah, all, up, each, ah), He can remain so without being Omega (O, him, the, he, ah), or if He be the end He can remain so without being also the beginning.

Now in the field in which we labor the first question is, Is the alphabet in use the Alpha (Ah, all, up, each, ah) of an alphabet, and no more the inner only and alone without the Omega (O, him, the, he, ah), the other, the brother of the

inner? Are they letters, sounds, and no more, having meanings in them without any utterance for these latent (all, ah, it, the, in, it,) meanings? If so, then are all the words, paragraphs and books made of these latent sounds. Has our language come to the end of its days, or dies? Is it now ripe (are, i, up, the)? If so, it is only the one-half of a language, and we should follow the faithful and true witness, and step from the last to the first, from the old to the new, from the end to the beginning. If this step be not taken our language will surely die, as many of its predecessors have done. We may now consider what the tree (it, are, the, the) of the knowledge (key, in, o, way, all, the, die, he, the) of good (he, o, o, die) and evil (the, have, i, all) is, and why the man (him, ah, in) Adam (ah, die, ah, him) should not eat of it,

When God made all things very good, and man had seen goodness from the beginning to the end of it, the wicked (way, i, see, key, the, die) one said: "It is not necessary that you should see goodness again. It is sufficient that you know (key, in, o, way), or have it in a keyed in state." The heavenly man is not the keeper (key, ee, ee, up, the, are) or (key, uper) of good. Our alpha-

bet says: "If, he, each; i, jah; key, all, him, in"; and the word Jerusalem gives us the name of the Highest Majesty; in it the name was put, in it it is still preserved. If we are asked, "Who is King of kings (key, i, in, he, is)?" our answer is, "Jah, the, are; you, is; ah, all; the, him." If we are asked, "Who is Lord of lords?" we say the same thing. All dyings should be accompanied with livings, all goings away with comings. For man to keep (key, the, the, up) the heavenly (each, the, ah, have; the, in, all, ye) truth in prison (up, are, i, is, o, in), by killing its embodiment, is wicked (way, i, see, key, the, die). And to say that life or light is all in is evil (the, have, i, all), or the devil (die, the, have, i, all). The history of wrong-doing at the beginning is, we think, more clearly told to us by the history of Cain not doing well.

Eve, the mother of all living, had two sons. Therefore we see that these two sons must be the whole of life, as it is divided by the primary divisions into two parts. Cain (See, ah, i, in), or (See, ah, in) the first-born, was and is as his name is. He could point to himself and truly say, "See, ah, i, in." In him is the heavenly (each, the, ah, have, the,

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in, all, ye) part of life. We learn this more fully by noticing what his mother said. There can be no doubt but that she knew what she was saying, because she came from the heavens. She said: "I have gotten a man (I, each, ah, have, the; he, o, it, it, the, in, ah, him, ah, in)"; this elaborate definition may be too elaborate for beginners who have always used spirit words, or words whose meanings had no fit or earthly embodiment or utterance. To this class it will be, perhaps, more plainly rendered, "I have got it in a man," from (fro him). Nearly all words in use have been so centralized and spiritualized that they have no earthly embodiment. We do not say but that in spirit these words are all right, "We have gotten it in them," but as Cain (See, ah, i, in) or the inner part of life was only and alone the one-half of life, so these Gentile (He, the, in, it, i, all, the) or Canaanitish (See, ah, in, ah, ah, in, i, it, i, is, each) words are only and alone the one-half of words, or we can say that we have gotten the meaning in them from Him, the Lord (All, o, are, die).

We cannot say correctly that we get the embodiment of utterance of light or life or anything from Him, the Lord. The earthly man and woman and

all earthly things were created by God. It is the generations (he, the, in, the, are, ah, it, i, o, in, is) which were made by the Lord. It was the Lord who planted the plants in the seed. It is God who makes these plants to grow out on the earth. It was the Lord who made the heavens (each, the, ah, have, the, in, is), and when they are complete and finished then He gives up His heavenly kingdom to God, who gives to these heavenly plants and saints a new earthly embodiment. We have already made an effort to show how that God comes to be the Lord God; seeing that there are six primary days or dies; we should say days (die, ah, ye, is) when we speak of dying light and dies when we speak of dying life. The seventh day is a holy day (each, o, all, ye; die, ah, ye), the Lord's day (All, o, are, die, is; die, ah, ye).

God, the creator of the earth, worked on the first day, and He saw that which He had created came to be good (he, oo; die), or it came to a double death, and it went away into the hands of the Lord (All, o, are, die), and He planted and generated it in the heavens. As the childhood of man dies and goes away to make room for boy-

hood, that child if good is not lost but generated into the man's heaven by the Lord. The first germ of a plant growing dies away, but we may find it again the next season generated or implanted in the seed, but this first period of dying and living is not the Sabbath (Is, ah, be, be, ah, it, each) of all life nor the Lord's day (All, o, are, die, is, die, ah, ye) of all death. Now Cain represented the inner part of life which we get from the Lord; he was the heavenly man, and his brother was the other of the inner Abel (Ah, be, the, all), or Hebel (Each, the, be, the, all), or (He, be, all). Abel, pointing to himself, could say, "He, be, all," as an outer light is the *all* of light, because it is both inner and outer at one.

By the Atonement or At-one-ment of the two, thus, we see that all life by the first division is divided into these parts, viz., the heavenly and the earthly, or the inner and outer parts of the whole. Cain was a tiller of the ground, seeing that Cain himself came from the Lord; and we see that the man made by the Lord is made of the dust of the ground, but the man made by God came from heaven and went to heaven; but unfortunately for the sons of men, he wished to remain in

heaven alone without returning to the earth. In the field in which we labor, when we consider the Canaanites or Gentiles are tillers of the ground, the language which they use is the concentration of the essence of many dead languages, and while it has been dying itself and growing to ripeness, it has also had its roots deep in the dead dust of many dead and dying languages. And since the time when these sons of men had one language and were one people, the one without the other, they have a great desire to get to heaven (each, the, ah, have, the, in) and make to themselves a name (in, ah, him, the); they care not how many earthly embodiments die and go to dust if they attain to ripeness and heaven. They want grain in its ripeness, language in its full development, and man in his heavenly maturity, and there they are satisfied to remain. When the fig tree putteth forth her tender leaves they should go forth and sow, and so let the inner or generated life out of its dark prison.

In the process of time, or at the end of days or dies, Cain (See, ah, i, in) thought that he had all life concentrated in his ripe grain. As the days of the season passed away, so died and went away the

embodiment or earthly form of his crops, until at the end of its days or dies the body was all dead, and it was only living an inner and perfect life in its generations. Now Cain thought that he had it all, although it is self-evident that he then had only the inner half without the other, the outer. He then took this inner half, the fruit of the ground, and offered it to the Lord, thus offering the one-half of life to a whole or holy death. Our alphabet says that whatever the Highest Majesty receives must have the quality of eachness, or be holy (each, o, all, ye). (If, he, each, i, jah, key, all, him, in.) Cain's offering did not have the quality of eachness required. Cain's offering was like offering an inlit lamp for a whole light.

Abel (Ah, be, the, all) was a keeper (key, ee, ee, up, the, are) of sheep (is, each, ee, ee, up); there is a way of keeping sheep by locking them in a fold. Abel was a feeder (if, the, the, die, the, are), and if his sheep eat of the fruit of the ground and put it through a process of digestion or dying, then the fruit of the ground becomes their blood and life, and by them it is raised up to a higher life. Then there is another way in which Abel was a keeper (key, ee, ee, up, the, are); if he is a

feeder on sheep, then he puts their clean flesh through a process of digestion (die, i, he, the, is, it, i, o, in) or dying, then they become assimilated with his blood, and his life is in his blood, and thus he keeps them in a physical sense; so that we see that Abel's life is a higher life than that of sheep, and the life of sheep is a higher life than that of grass, or even of ripe grain; so it is easy to see which of the two offerings was an offering of the higher life; although Abel's offering was far from being an offering of a whole or holy life, yet it was higher, and therefore more respected than his brother's. Then Cain, or he who had the inner part of life, was very wroth (way, are, o, it, each), as much as to say the outer body or form has gone away, and I have it all in my ripeness at the end of days, or perhaps we may see the idea more plainly from the word angry (ah, in, he, are, ye), a word closely related to wroth. If it were written that Cain was angry, we would understand that he contended that he had all the life in him, or in his ripe groundly fruit. Then his countenance (see, o, you, in, it, the, in, ah, in, see, the) fell, or the inner half of life ceased to look up to his brother, the other or higher life; this is the primary mistake

of the misguided man, and of the sons of men following Satan (Is, ah, it, ah, in) not doing well; they cease looking up to the brother, and cease ministering to him and his sheep and lambs; the brother with his sheep would raise him and his groundly fruits up to a higher life, then if they would agree (ah, he, are, the, the) their doubleness would come to a oneness by the Atonement, or At-one-ment of the two, as an outer light is both (bee, o, it, each), the inner and outer are one, and by the inner ministering to the outer we can see (is, ee, ee) both (bee, o, it, each). It was said to Cain, the inner part, "If thou doest well (way, the, all, all)," or, if you let your inner light go away and be subject to the good rule of dying and let it minister to the brother, "shalt thou not be accepted?" by your brother and by your God; and the ground shall yield to you her strength, if you yield your strength to support your brother with his sheep and lambs; if not, "sin (is, i, in) lieth at the door," and you will be a great sinner (is, i, in, in, the, are) or (is, inner), or to you life will be all inner without any outer or brother of the inner, and "unto thee shall be his desire"; hungry, naked, and in prison, he shall desire to be minis-



tered unto, and thou shalt rule over him. This ruling of the Canaanitish or Gentile over the Israelitish has been long and disastrous to both, and in our field of labor we cannot find in use only a very small remnant of the Israelitish language, but the restoration is already predicted, and we are very glad to know that we have a heavenly man who does not refuse to minister to the oppressed remnant, the earthly brother, He who is not deceived by the serpent's subtle lie (is, the, are, up, the, in, it, is; is, you, bee, it, all, the; all, i, the) saying that if He is perfect, holy, and heavenly He can remain so without any earthly embodiment, or when life is ripe or perfect at the end of days, or dies, it is all there, or when we have it all in, it is then all there.

The second Adam, with all his saints (is, ah, i, in, it, is), does not refuse to leave His heavenly throne (each, the, ah, have, the, in, all, ye, it, each, are, o, in, the) of perfection and paradise (up, ah, are, ah, die, i, is, the) as He did before to become an earthly embodiment of all that is heavenly. He does not fail to step from the end (the, in, die) to the beginning (be, the, he, i, in, in, i, in, he), from the last (all, ah, is, it) to the first (if, i, are, is, it),

from the old (o, all, die) to the new. What will the modern Babylon (him, o, die, the, are, in; Be, ah, be, ye, all, o, in) do when this occurs? What will she do with her immense stores of groundly fruit of latent (all, ah, it, the, in, it) life and light? Will they refuse to minister to the other, the outer, or like Cain (See, ah, i, in) will they desire to live alone without the other, the brother? And if so, they will become fugitives and vagabonds in the earth. Cain, while talking with his brother in the field, and there are many fields of labor in which they can meet, rose up against his brother and slew (is, all, the, way) or sent him away. Now in our field of research, it is a very important question, pressing us hard for an answer at the outset: Where is the other, the brother of the inner of the Gentile (He, the, in, it, i, all, the) language, and of the Gentile Bible and people? The Jew may say that he has gone away, and we wait his return. The Egyptian may say that he is in a spirit state, and anything we have exists only in a spirit state in paradise. The Gentile may say that the truth is in our words, books, and men. No one of these three classes makes any effort to bring it down here in the *is* and *out* state, neither did they minister to

it when they had it, but by oppression, starvation, and murder, they slew (is, all, the, way) it.

Therefore the vexing question, Where is Israel and Israel's language? If the exist on the earth, where do they abide? Perhaps at the North Pole, hid in Captain Semmes' "Hole in the Ground." It will surely surprise these sons of men, to know that the true Israelitish language is so near each one of them that it is even in their mouth and in their ears, and yet they neither speak it nor hear it, and that Israel, the brother, is as near them and as closely related to them as is the outer light to the inner and spiritual. It is near to us as is the summer growth of grain in the spring when the seed is being sown; and truly the voice of the dead brother's blood (be, all, o, o, die) crieth from the ground. We may see by the word blood (be, all, o, o, die) that its meaning is a whole death.

When food is all dead by digestion (die, i, he, the, is, it, i, o, in), it then becomes blood, and the life is in the blood; and the first ground (he, are, o, you, in, die) in which a plant grows is the body of the seed which contained it; then it strikes its roots deep into the dead dust of many dead bodies, which is the ground of many dead bodies; but the

ground of the plant itself is that part of it which is dead by the process of dying through which all living things pass; but ground has more meaning than that it is the dead dust of living and dead bodies. It is said that the Lord (All, o, are, die) made the heavenly man (each, the, ah, have, the, in, all, ye; him, ah, in) of the dust of the ground (die, you, is, it; o, if; it, each, the; he, are, o, you, in, die). We may see by these words that at the end of each die or day,—and there are six primary dies or days in the process of dying, ending on the seventh in a whole die or day,—then at the end of each die the life of the embodiment which died is implanted or generated in the heaven (each, the, ah, have, the, in); and every good earthly man, who is subject to the good earthly rule of dying daily, and is laying up treasure in heaven (each, the, ah, have, the, in), is being formed until he, at the end of the seventh die or day, is then fully formed, a heavenly soul. So we see that the heavenly man comes from the dust of the ground, or from these dyings.

Because of deafness, or because the people use a language or vehicle unfit to convey truth at the beginnings, the reader will, therefore, excuse us for

making repeated trials as it were by signs and pointings. Any good farmer knows that the germ which springs from the seed grain came from the heaven of grain which was in the seed. It is difficult to see much of this plant as it is in the seed in its heavenly state, because it is so very minute. The only way in which to see the heavenly plant aright, is to plant it and allow it to grow to a full earthly embodiment; but this earthly embodiment does not remain with us; it is constantly dying and becoming ground (he, are, o, you, in, die), and it is from this ground, or dyings of the earthly embodiment, that the Lord forms the heavenly soul, spirit, or plant which we find formed in the seed. It was at the end of these dies or days that the serpent told the man the subtle lie saying that he was there and whole, and that dying should cease, and that the growings of an earthly man should also cease. We also see that Cain (See, ah, i, in) was deceived by the crafty deceit of Satan (Is, ah, it, ah, in) in saying that at the end of days or dies that he had life all in its inner state, and that he could live without the other, of the in, the brother, and be whole or holy (each, o, all, ye) without him; but the Highest Majesty would not respect such an offer-

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ing because it had not the quality of eachness. Cain refused to agree (ah, he, are, the, the) to add the inner to the outer and so make one whole or holy (each, ah, o, all, ye) light or life or At-onement or Atonement of the two parts of the whole.

We all know that the English language is a dying language; it is very different now, in its state of ripeness, to what it was in its infancy. It has become so centralized and spiritualized that it is only fit to convey thoughts about the heavenly or spirit state of life, and each one of these changes of man and language is against the brother, the other of the in, until the voice of the brother's blood (be, all, o, o, die) comes from these dyings and double dyings audibly from the dark prison in which he is kept, saying, "I am hungry and naked and desire to be ministered unto." "Thou art cursed from the earth." The word "cursed" (see, you, are; is, the, die), when properly spelled, should show us the meaning of this phrase. It shows us that the cursed one has been deposed, and that another one doing well has taken his place. Although the first heavenly Adam fell and failed and died a shameful death, yet we have a second Adam who fails not; and although the first Cain failed and slew his

brother, yet the second Cain fails not to love and minister to his brother; therefore we see by the word cursed (see, you, are, is, the, die) that there is another who has taken his place and he is deposed from his throne; because he would not minister to his earthly brother, therefore he became a fugitive and a vagabond. This is one consolation, viz., that wrong is fugitive; it flees before right as darkness flees before light; as soon as we come near it, to grapple with it, it is gone; it is only a hideous terror of disorder and darkness at a distance; when we march bravely up to it, it is gone, a fugitive, "cursed from the earth."

When we see and hear aright it is difficult to see or hear wrong-doing on the earth. "To the pure all things are pure." We have seen that it was the inner or heavenly part of life that ceased doing well and became wrong (way, are, o, in, he), and now the heavenly man, who has taken the place of the man who fell and was driven out of paradise (up, ah, are; ah, die, i, is, the), fails not to do right (are, i, he, each, it); therefore, in the heavens, all things are pure to the pure.

At every step we take the fugitive and vagabond stands before us, and before we can approach him

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and grapple with him he is gone, so that wrongdoing or disorder in the inner or heavenly realm is so fugitive, that we may be tempted to say that it has no true existence; indeed from the face of the Lord, and from all who are pure, it is entirely hidden and unseen, but to them who are in the road to perfection the vagabond is continually before them as a fugitive, and it is well that he should be before them on to the very last step; therefore it is not well to kill the vagabond at a blow, by saying that he has no eternal existence, and that his existence is not an eternal truth. Those who live on the earth in a state of probation must meet him, and fight him at every step, until they come to the state or place where it can be truly said, "Here he is unseen and hidden from our view." "He was afraid that every one finding him would slay him." Vengeance (have, the, in, he, the, ah, in, see, the) is increased seven-fold on him who slays him. But although we dare not slay him, we are glad to know that he is fugitive, and that the time and state will come when disorder, sin (is, i, in) and darkness (die, ah, are, key, in, the, is, is) shall have fled and hidden themselves entirely from the pure and holy. So Cain went out

from the presence of the Lord because he could not dwell in the presence of the pure and holy, and he dwelt in the land of Nod (In, o, die), or (No, die), which is to live without dying on to a whole or holy death, and without the brother, the other of the in. And we have no recorded account of the death of Cain (See, ah, i, in) or any of his race, because he refused to walk with God (He, o, die) and minister to the brother (be, are, o, it, each, the, are) until he came to the Lord (All, o, are, die). In this dark place or state—the land of Nod—hidden from the presence of the Lord and living without God and his brother, he and his posterity, the Canaanites, have been living in darkness (die, ah, are, key, in, the, is, is) sin (is, i, in) and night, on the outside of Eden (The, die, the, in), the state or place where there is dying unto a whole or holy death—the Lord (All, o, are, die)—also on to a holy life to Shiloh (Is, each, i, all, o, each). It is a common question, and by many considered unanswerable: Where did Cain get his wife? But it is a more difficult question: How could Cain, his wife, and the child Enoch build a whole city? They must have had servants. The Record gives no reason to suppose that there were

none other living when Adam was called, no more than they give us reason to think that there were no other persons when Abraham, whom the Israelites call their father, was called, nor when Christ was called, from whose birth the Christians date their beginning. Christ also built a city, viz., the New Jerusalem. Cain built a city and named it Enoch (The, in, o, see, each). We may learn from the name that he had stored up in it whatever product the ground brought forth from his condemned tilling. Seeing that he and his posterity lived a godless, lordless, and brotherless life, it is interesting to learn from these names where he was drifting to, and where he would surely land. As Cain was so were his sons, and as their names were and are, so are they now.

Cain, the man not doing well, hating his brother, the other of the in, and his brother's God, contended that when he had life all in, in a state of ripeness, that he had it all. Enoch (The, in, o, see, each), his son, contended in the same way that when he had life in that he could see its eachness. We can surely see that he was entirely wrong and not right, because when life is all in, it is then in an invisible state of darkness. Enoch begat Irad

(I, are, ah, die), who agrees with his progenitor, Cain, when he was very wroth, as Enoch agrees with the state of his father, when he contended that he had all life in his groundly fruit at the end of days. If we read the Record as "Cain enough ire had," perhaps we may more easily understand it. These names are all right if they belong to men doing well. It is not evil to say that at the end of the summer days (is, you, him, him, the, are; die, ah, ye, is), when the growing grain has come to the end of its dies, that then we have the inner life in the ripe grain, and that the outer life is all dead. The names, Cain (See, ah, i, in), Enoch (The, in, o, see, each) and Irad (I, are, ah, die) say so. If this were said by men who walked with God and ministered to the brother, and were at the end of days in the presence of the Lord (All, o, are, die), it would be all right, but when it is said by men who desire to live a godless and brotherless life and hid from the presence of the Lord, it is all wrong. Seeing, then, that the ground does not yield her strength to these sons of men not doing well, and seeing that they do not yield their strength to support the brother, then they are very far from the presence of a whole or holy

death, the Lord (All, are, o, die), therefore very far from being a whole or holy life; but as their progenitor was deceived by the serpent's cunning falsehood, saying that when they came to ripeness and paradise, that then they were all there, so we find Cain and his generations contending that at the end of days or dies, then they have a whole or holy life within them, and with their eyes opened so that they think they can see the inner or heavenly after the outer or earthly is all dead, then they begin to think that they are as gods, having keyed in themselves all life, and having a knowledge (key, in, o, way, all, the, die, he, the) of all the states of living unto a whole life, and of dying unto a whole death; therefore Irad (I, are, ah, die) begat Mehujael (Him, the, each, you, jah, ah, the, all) or (Me, hu, ja, el). This proud (up, are, o, you, die) sinner (is, i, in, in, the, are) living without his brother and God, and very far from the Lord, pointed to himself, saying "Me, each, you, ja, el," and he begat Methusael (Him, the, it, each, you, is, ah, the, all) or (Me, thu, or thou, is, ah, el). This one is more modest with his loud pretensions, and yet he contends that he is as El or Eloï, and he begat Lamech

(All, ah, him, the, see, each), or (All, am, the, see, each), or Lamech (All, the, him, the, see, each), or (All, the, me, see, each), this his one contending that he had attained to eachness, as may be seen from his name. And as the history of Cain and his generations is a history of the sons of men, the Canaanites or Gentile people, so the history of Lamech is a beginning of the Genesis of the history of rebellious Israel not doing well; and as Lamech came from the Canaanites, so did Israel. Lamech, contending that he was holy, took two wives (way, i, have, the, is). They were the way to bring him out and spread himself out before himself in his sons and daughters, the meaning of the word wife, or (way, i, if, the), or if she be one with him, then she is his woman (way, o, man). If married, then bone of his bone, and flesh of his flesh, she (is, each, the) or (is he) has doubled him, and yet they are one and equal (the, you, you, ah, all), like as the sum total of the rays of light on their ways (way, ah, ye, is) from the sun is equal (the, you, you, ah, all) to the light contained in the sun. Without these good ways or aways the heavenly light of the sun would be alone and in darkness. These ways

of escape must be opened before any power can exert itself. For example, two sticks may be rubbed together and produce heat; continue the friction and light may be produced, so it is with our letters and words; thus far we have had barely friction to produce a little heat but not much light.

But here we must be careful and not get confused, and think that the earthly brother is as the wife of the heavenly man. Our first lessons clearly tell us that there were two women created and made, the one the heavenly and the other the earthly. And it is evident that the same laws should be for them as was for their husbands, viz., that the heavenly one should walk with God, or be subject to the good rule of dying, and love and minister to the other, the earthly woman, and that the other, the earthly woman, should love her neighbor, the heavenly one, and as she came from and by the ministrations of the very good and heavenly one, so she should be subject to the good rule of dying, and go away on her good ways to the new and growing heavenly one, by ministering to her.

Now as the heavenly man and the earthly man should agree (ah, he, are, the, the) and be equal



(the, you, you, ah, all), as one by the Atonement or At-one-ment of the two, so should the heavenly woman and earthly woman agree and be equal in earthly bliss. Therefore seeing that the heavenly two in paradise, she being bone of his bone, and flesh of his flesh, were most equal, and the earthly two also were most equal, and seeing that the heavenly man and the earthly man were also most equal, therefore all four were as one when joined together by the good law of "Love one and the other." The heavenly woman spoken of in our first lessons is blamed for sinning first, and hating her earthly sister, and refusing to minister to her and become one with her and most equal to her. But the new heavenly woman does not fail to love her sister, and step down from her high heavenly throne and minister to her earthly sister, the daughter of Zion (Us, i, o, in), with her beautiful garments, the righteousness of heavenly saints, and she shall judge the "great whore of Babylon" (he, are, the, ah, it; way, each, o, are, the; o, if; Be, ah, be, ye, all, o, in), that bad woman (it, each, ah, it; be ah, die; way, o, him, ah, in).

We have heard some find fault with the Bible, saying that it is too *he*, or that it speaks much more

frequently of man than of woman, and that it gives men the preference, but they do not understand that seeing that they are most equal, we cannot talk about one without talking about the other at the same time, neither can we talk about the heavenly man and woman without talking about the earthly man and woman, seeing that they are all most equal. We have lost sight of Lamech and our lesson while considering the meaning of wife and woman, and the vexing question, as it is called, of how are the man and woman related? Lamech not doing well, had two wives; the name of the one was Adah (Ah, die, ah, each); she contended that all was dead, and that we only had life (each, ah, die) or that she and Lamech had come to the end of days or dies, and that all was dead, also that they had come to the end of living, and that all was then alive; but it is evident that as he was named as being the two, both the inner and the outer, yet the eachness that he then saw was none other than the one that sinners have (is, i, in, in, the, are, is), who have their eyes opened to see the inner only and alone. The name of the other wife was Zillah (Us, i, all, all, ah, each); by her name we see that she contended that they had

come to a whole or holy life. Thus we see that the one wife, Adah (Ah, die, ah, each), contended that they had come to a whole or holy death, and the other, Zillah (Us, i, all, all, ah, each), that they had come to a whole or holy life, and Lamech (All, ah, him, the, see, each) contended that they were the all of both death and life. Adah bare Jabal (Jah, ah, be, ah, all). He was the father of such as dwell in tents and have cattle (see, ah, it, it, all, the), although it is true, as our alphabet says, that when life comes to have the quality of eachness and is holy (each, o, all, ye), then it is received and kept by the Highest Majesty. But it is a profound and cunning lie for the inner half of life or for sinners (is, i, in, in, the, are, is) who live without the brother or the other of the in, and without a living God, to desire or declare that Jah is all. These sinners who dwell in tents intellectually and have cattle (see, ah, it, it, all, the) in the intellectual realm, although they are far from the presence of the Highest Majesty, from having the quality of eachness, yet they lack the other, the outer half of life, and hate the brother and the brother's God, they desire and declare that there is a wholeness. His brother's name, Jubal

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(Jah, you, be, ah, all), or (Jah, you, be, all), the father of such as handle the harp (each, ah, are, up) and organ (o, are, he, ah, in). If this one is asked: Where is truth? by his harpings and organ-grindings he declares that it is all up, or that it is received and kept in by Jah, the Highest Majesty.

But the question against these men is: How can a whole or holy (each, o, all, ye) death, the Highest Lord (Each, i, he, each, the, is, it; All, o, are, die), receive and keep the one-half of a life? If he did so, he would be only a fragmentary Lord, and not the Most Whole or Holy; and this desiring of Jabal (Jah, ah, be, ah, all), or (Ja, be, all), and declaring of Jubal (Jah, you, be, ah, all), or (Jah, you, be, all) that Jah is all, although they have not offered all life, is a crafty and murderous lie against the brother and the brother's God. This cunning music has lulled many a sinner to sleep without a living God and without a living brother. Although it is true that at the end of days or dies, when we have ripeness, then all life is keyed or kept by the Highest Majesty, yet it is not true that it is then all there. Zillah (Us, i, all, all, ah, each) bare and brought forth the next cunning lie, Tubal Cain (It, you, be, ah, all; See, ah, i, in) or (It, you,

be, all) Cain, and his sister's name was Naamah (In, ah, ah, him, ah, each).

With the language in use and with the assistance of the new, as far as we can yet use it, it is still difficult to convey to the mind of the reader any clear conception of the subtlety and wickedness of the lies of these sons and daughter of Lamech. Tubal-Cain (It, you, be, ah, all; See, ah, i, in) was an instructor of every artificer in brass and iron (be, are, ah, is, is; ah, in, die; i, are, o, in), and at every step we take we meet these artificers in the intellectual realm, saying, "Surely we have life in its doubleness (be, are, ah, i, is)," or that they have it all in, iron (i, are, o, in); and although these brass and iron men harpers and organ-grinders contend that they have truth at the end of days or dies in its ripeness, yet the question for them to answer is: Where is the embodiment, the brother, the whole of the summer's growth? Gone! It is not here at the end of days or dies. It is winter (way, i, in, it, the, are). The body has gone away and it is all in; therefore the wickedness of Lamech, Jabal and Jubal, his sons, slaying their neighbors, the Canaanites, with whom they should agree and bring them out to be with them a whole

or holy life; and when Israel failed to be an embodiment or utterance of truth and life, then we find those sinners (is, i, in, in, the, are, is) saying Tubal-Cain (It, you, be, ah, all; See, ah, i, in), conquered by the Canaanitish subtleties and artificers in brass (be, are, ah, is, is) and iron (i, are, o, in), great sinners (is, i, in, in, the, are, is), without the brother and the brother's God.

The remnant of appropriate words may not be sufficient to show the enormity of this wickedness of these misguided sons of men. We may see by the names Tubal-Cain (It, you, be, ah, all; See, ah, i, in) and Naamah (In, ah, ah, him, ah, each) that Israel also came to be great sinners (is, i, in, in, the, are, is). And Lamech said, and he has said it more than once, "Hear my voice, ye wives of Lamech (All, ah, him, the, see, each)," "Adah" (Ah, die, ah, each) and "Zillah" (Us, i, all, all, ah, each), "for I have slain a man." 1855 years ago, Israel, who had then come to Tubal-Cainism, slew (is, all, the, way) a man and a young man to their hurt, and it is quite evident that they have been punished for some terrible crime, scattered and hidden, until scarcely a remnant can be found,—a punishment seventy and seven-fold greater than

the punishment of the Canaanites or Gentiles,—but a restoration is clearly predicted, when the two primary parts of life and truth will agree (ah, he, are, the, the) as one by the Atonement or At-one-ment of the two, and be equal (the, you, you, ah, all), then the brother will love the neighbor, and the neighbor will love the brother, and these cruel and murderous wars of the one against the other shall cease.

There are two very important and opposite systems of education and worship, viz., the system in agreement with the name Jesus (Jah, the, is, you, is), and the system in agreement with the name Jew (Jah, the, way). We can see by these names that they are directly opposite, the one contending that Jah, the Highest Majesty, is now and always is, the other contending that He only was (way, ah, is) and not is. In its infancy the system in agreement with the name Jesus (Jah, the, is, you, is) was murderously attacked by the Jewish, Gentile, and Egyptian systems. This Jewish system in agreement with the Gentile (He, the, in, it, i, all, the) and Egyptian (The, he, ye, up, it, i, ah, in) systems has nearly exterminated the Israelitish. Scarcely a remnant of Israel can be found,

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where they are not trembling with fear, being afraid to show themselves. The wars have been cruel and disastrous to the true system, but a restoration or return of the captive system to favor and power is clearly predicted. We may better consider the Jewish system, and how it is opposite to the system of Jesus, by reading a little of the history of Job, who was a representative Jew, and whose history is a perfect epitome of the history of the Jews, from the time of their prosperity, through their adversity until their captivity is turned.

As we have said before, and the reader can excuse these repetitions and tautologies, seeing that the people are very dull of hearing, and we are forced at the beginning to speak as by signs and pointings, seeing that the language in use is altogether unfit to convey truth from heaven to man, and from man to man, by the name Job (Jah, o, be) we may clearly see that he was a person who did not believe that Jah is, but prayed that he would be, again be, therefore we are not surprised that his prayers are as his name is, all in agreement with the prayer (Jah, o, be). We also see that he was a Jew (Jah, the, way) by his name, saying and contending that Jah, the Highest

Majesty, only was (way, ah, is) and not is, and trying to guide himself by what was said by his absent Master and his servants, the prophets, and seers, as the Jews (Jah, the, way, is) of to-day, and all who accept their godless system, and are trying to guide themselves by what was said ages ago, ignoring the presence of a Highest Majesty and of a living God, believing that he only *was* a long time ago, and then went away (ah, way, ah, ye), leaving the Jewish commentators to explain the meaning of what was said, and guide themselves thereby.

This ungodly system is now very prevalent, but the changes of language, customs, and wars are against it; the good rule of dying is against it; while the Creator is living and working, and while dyings and livings again, goings away and comings again, are all going on, it remains the same, and can now find itself among the dead dust of the life that was (way, ah, is), where, like Job, they can find nothing of the earthly embodiment alive but the skin of the teeth, a hard enamel which lasts the longest in the grave, or they soon find themselves among the heathen images of the life, light, and truth that was. Their education and worship

consists in a long-continued and desperate effort to hear or read aright what was said. At first they did not miss the living and present Speaker of Truth so much. They could guide themselves nearly aright by what was said, seeing that it was said yesterday. But now as it is ages ago since they heard anything new they are in great trouble, knowing that their ears are not long enough to hear what was said so long ago and far away; and while both the Jews and Gentiles are waiting in great expectancy for the return and re-appearance of the Master, Guide and Speaker, they are turning deaf ears and blind eyes to every living and present guide, speaker and writer. They have always been against any one who would say that "I can hear a living and present Speaker."

The system of education and worship by Jesus (Jah, the, is, you, is) consists, as we may see by the name, to be primarily a firm belief that Jah *is* and not was (way, ah, is), not in, nor up, as the Jews (Jah, the, way, is), Gentiles (He, the, in, it, i, ail, the, is) and Egyptians (The, he, ye, up, it, i, ah, in, is) say. Therefore Jesus (Jah, the, is, you, is) taught, "I hear what I say, and I tell you nothing but what I hear." The Lord spoke to

Moses and Elijah, and they spoke to Him, and His Father-God spoke to Him audibly, and daily he had clear guidance direct from heaven. The Gentile people, with their eyes opened to see good and evil, believe that they can see the inner truth, which once had an earthly embodiment, without its resurrection with a new earthly embodiment. In its inner and naked state (in, ah, key, the, die; is, it, ah, it, the) it is in thick darkness (die, ah, are, key, in, the, is, is) and cannot be seen any more than we can see the last summer's growth of green grain or the coming summer's growth by looking at ripe grain. It is in it, but it is invisible in that state. No more can the Jew see and hear what was said and done ages ago. Looking at a dead body, or at a very old (o, all, die) man's body, we cannot see nor hear the man that he was fifty years ago. This is not talking against the law and the prophets, but against them who keep the law and prophets in prison, naked and hungry, and away from God's green earth.

Jesus (Jah, the, is, you, is) said: "Behold I make all things new," and he did so; the Jew and Gentile sinners say: "Behold by our system of education and worship we make all things old (o,

all, die)." Now let us go about the work of reading a little of the history of the representative Jew (Jah, the, way), Job (Jah, o, be), as we find it written in a language which was and is and is coming, and in a language having a language in it, and also in a language being both the outer and inner as one, and it is written in spirit words, and also in words being the embodiment of these spirit words. We can easily see by the name Job (Jah, o, be) that he is a Jew (Jah, the, way), because no person can pray "Jah, o, be" and believe Jesus (Jah, the, is, you, is); and, therefore, we may expect to find that "Jah, o, be" is an epitome of all his prayers, and "Jah, the, way" the sum of all his complainings, teachings, and troubles; for he who prays "Jah, o, be" will surely teach "Jah, the, way."

The land of Uz (You, uz) or (you, us), differs from the land of Nod (In, o, die) or (No, die), as the outer differs from the inner alone; and that which Satan (Is, ah, it, ah, in) took away from him was the outer life, leaving him with the inner alone, or without any earthly embodiment. He escaped by the skin of his teeth, only a very small remnant of an earthly body. Yet still, he is a perfect man (up, the, are, if, the, see, it; him, ah, in); the spirit

(is, up, i, are, i, it) and inner man (him, ah, in) is whole and untouched by Satan (Is, ah, it, ah, in). This is the integrity for which he contended. This is the life which Satan could not touch. Thus he himself sees, when his captivity is turned, that there is a perfect (up, the, are, if, the, see, it) inner light or truth in his writings or speeches which is unseen and unknown to him when he is writing or speaking, but seen and known to him when his captivity is turned. Thus the family of Israel, who were called to be the utterance or embodiment of truth, life, and light, were often told that though they failed as an utterance, and allowed Satan (Is, ah, it, ah, in) to rob them of their outer life, yet the Lord would not allow His name (in, ah, him, the), the inner (i, in, in, the, are), spiritual (is, up, i, are, i, it, you, ah, all), and perfect (up, the, are, if, the, see, it) to be polluted (up, o, all, all, you, it, the, die) among the Gentiles, and that He would work for His name's sake (in, ah, him, the, is; is, ah, key, the) and keep it just and perfect. Further, we see that it was the outer or Israelitish life, not the inner, Gentile (He, in, it, i, all, the), or the Canaanitish (See, ah, in, ah, ah, in, i, it, i, is, each) life, which was attacked by Satan, because they were the sons

of God the Creator of the earth (the, ah, are, it, each) who presented themselves before the Lord, not the sons of the Lord God, who made the heavenly or inner man. We see this, further, because the Satan who attacked Job was going to and fro on the *earth* not in the *heavens*. After Satan had stripped Job of all his earthly goods and also of his earthly body, except a very small remnant, then Job cursed his die (die, ah, ye); and, surely, it is a very dark (die, ah, are, key) and Satanic (Is, ah, it, ah, in, i, see) day or die that brings so many dyings of the outer life and no livings, so many goings away and no comings to him. A very dark day, indeed, to Israel, when a man is born who contends and teaches that Jah only was and not is, and prays, "Jah, o, be;" and Job truly said: "Naked (In, ah, key, the, die) was I born," as then the utterance or embodiment of life was in a keyed-in state, and "Naked (In, ah, key, the, die) shall I return;" or, "When my body is all dead then I shall return to the kingdom of heaven." Between these two nakednesses is the embodiment of truth, life, and light. But Job was stripped of this embodiment by Satan (Is, ah, it, ah, in). Yet, still, this representative Jew did well, as his successors



do well, to hold fast to their integrity (i, in, it, the, he, are, i, it, ye). They know that the name of the Lord, the inner (i, in, in, the, are) will not be polluted among the Gentile or heathen people, or that there is an inner life all right even after Satan has destroyed the body. Job said: "I am made to possess months of vanity (have, ah, in, i, it, ye), and wearisome nights (in, i, he, each, it, is) are appointed to me." Job had his integrity only and alone, without any embodiment of life and light, or, at most, only a small remnant, left. "My flesh, the body, is clothed with worms (way, o, are, him, is) and clods (see, all, o, die, is) of dust." "Return, I pray you," Jah, o, be, "Let it not be iniquity (i, in, i, you, you, i, it, ye)," or, let it not be a complete inner without any outer. "My righteousness is in it," and my fervent prayer is that it should be brought out with a fit embodiment. "Jah, o, be, again be." "Is there iniquity (i, in, i, you, you, i, it, ye) in my tongue? Cannot my taste discern perverse (up, the, are, have, the, are, is, the) things?" The Jews have a wonderful intuitive taste to discern perverse (up, the, are, have, the, are, is, the) things, or things which are only pure spiritual and perfect integrity without any earthly embodi-

ment, and they complain bitterly because they cannot see the inner, perfect, and heavenly integrity with an equal earthly embodiment. "What is mine end (the, in, die) that I should prolong my life?" The sons of men, following Satan not doing well, say that heaven (ea the, have, the, in) is the end (the, in, die); but this end will never satisfy an Israelite. He desires an earthly embodiment equal (the, you, you, ah, all) to the heavenly and perfect man (up, the, are, if, the, see, it; him, ah, in). It is against his existence as an earthly utterance to have the words of the Holy One (Each, o, all, ye; O, in, the) concealed (see, o, in, see, the, ah, all, the, die) in heavenly darkness (each, the, ah, have, the, in, all, ye; die, ah, are, key, in, the, is, is). When both Gentiles and Jews have no fit embodiment then they are in trouble; and the other family, the Canaanites or Gentiles, will soon find themselves in trouble, also, and in sin (is, i, in) if they live alone (ah, all, o, in, the) without the other, their brother, Israel.

The outer light and truth must daily be going away on its good ways to the heavens. It must, also, be daily coming on its good ways from the heavens; but to say that when it is in a heavenly

state and without the earthly that it is all there, is evil (the, have, i, all) and devilish (die, the, have, i, all, i, is, each). Job, the representative Jew, although he was hard pressed by his evil woman (way, o, him, ah, in) or by his evil ways, and although he knew that inwardly he was a perfect man, and although he held fast to his integrity (i, in, it, the, he, are, i, it, ye) and contended against all who came to argue with him that he was perfect and pure within, yet he could not be made to say that he was all right without an earthly embodiment of the inner, or without the other of the in, the brother and the brother's God; and although Eliphaz (The, all, i, up, each, ah, uz), the Temanite (It, the, him, ah, in, i, it, the) argued that life was all up and in heaven, and Bildad (Be, i, all, die, ah, die), the Shuhite (Is, each, you, each, i, it, the), argued that life was all dead and that we had then come to have the quality of eachness. Zophar (Uz, o, up, each, ah, are), the Naamathite (In, ah, ah, him, ah, it, each, i, it, the), contended that when life became pure, perfect, and ripe, that then it was all in heaven (each, the, ah, have, the, in) or paradise (up, ah, are, ah, die, i, is, the); yet Job, a Jew, although he held fast to his integrity (i,

in, it, the, he, are, i, it, ye) and knew that a holy inner life or light was in him, and, like Noah, that he was perfect in his generations (he, the, in, the, are, ah, it, i, o, in, is) in the ark (ah, are, key), when the whole earth or outward utterance was destroyed, yet in the face of all this perfection of heavenly glory, Job, the Jew, contended rightly that with all this perfect, pure, and heavenly glory we are poor (up, o, o, are), miserable, and naked (in, ah, key, the, die), without a fit and equal embodiment of life, light, and truth. These three friends all agreed to say nearly the same thing, and it is only a repetition of the serpent's (is, the, are, up, the, in, it, is) or Satan's (Is, ah, it, ah, in, is) subtle lie (is, you, be, it, all, the; all, i, the), only more elaborately spoken, saying that when once in heaven or paradise, pure and perfect, then life is all there and can remain there without the earthly brother of the up and in, and without any further dyings and livings again, and without any further goings away and comings again; but the naked innocency (in, ah, key, the, die; i, in, in, o, see, the, in, see, ye) and purity (up, you, are, i, it, ye) of heavenly (each, the, ah, have, the, in, all, ye) darkness (die, ah, are, key, in, the, is, is), with all

its heavenly glory (he, all, o, are, ye), would not satisfy Job, the representative Jew (Jah, the, way). He wanted and contended for an earthly body, and he firmly believed, and said, that after his skin (is, key, i, in) or (is, key, in), or after he is all keyed-in in heaven, all gone (he, o, in, the) except a small remnant, the teeth-skin, and after worms (way, o, are, him, is) destroy his body, yet in his flesh he would see God, and he did see Him and hear Him when his captivity was turned, and with his own eyes and ears as he had predicted and believed; then he did not try to use the eyes and ears of others, who had lived ages before as the Jews invariably do before this captivity is turned, but he found a better system of seeing and hearing, viz., using his own eyes and ears.

To-day the Israelites are few but the Jews are many. Their system of seeing and hearing, which consists in trying to see and hear what was said and done ages ago and guide themselves by such hearing, is against the Israelitish system, which consists in an effort to hear what is being said and done by the ever living God and to see and hear what is being said and done with our own eyes and ears. Although Job, the representative Jew, knew that

his witness (way, i, it, in, the, is, is) was in heaven (each, the, ah, have, the, in) and his record (are, the, see, o, are, die) in the high places (each, i, he, each; up, all, ah, see, the, is), yet he also knew that his eyes were dim and his ears deaf by means of sorrow. He said that the thoughts of his heart were broken off, and that the speech of the trusty was removed. And, in this field in which we are laboring, is it not self-evident that, like Job with his earthly embodiment all gone (he, o, in, the) except a small remnant, by the hand of Satan (Is, ah, it, ah, in), and with his life existing only inwardly (i, in, way, ah, are, die, all, ye) in a perfect, pure state, so it is with the heaven-born language and books which were once a true Israelitish utterance of inner truth? Ages ago, its outer body was old (o, all, die), and to-day the meaning of the first letter of its alphabet has no utterance or out-er-ance among men. Its inwardness and spirit (is, up, i, are, i, it) have returned to the land (all, ah, in, die) of darkness (die, ah, are, key, in, the, is, is) and shadow (is, each, ah, die, o, way), to the land of Nod (In, o, die) or (No, die). There it lives without the other, the brother, and the brother's God, "in a land of darkness as darkness itself, without

any order, and where the light is as darkness." With earnest hearing we can hear a few faint whispers, as if they were the last and dying words of a dying parent to his sorrowing sons, saying that the letters of the Hebrew alphabet had an uttered meaning, and then we see that they needed no dictionaries, comments, or commentators, and now, with ship-loads of dictionaries and commentaries, the alphabet and writings still remain unheard and unread. Job well said: "He removeth away the speech of the trusty and taketh away the understanding of the aged." On the other hand, also: "He discovereth deep things out of darkness and bringeth out to light the shadow (is, each, ah, die, o, way) of death." Thus Job, the Jew, firmly believed that he would, at the latter day or die of his body, see and hear with his own eyes and ears.

It is very evident that there are some things seriously wrong with the English language in use, seeing that with cities full of dictionaries, comments, and commentators, the *true* meaning of almost every word remains a subject for wrangling and disorderly disputation; therefore it is evident that the true meanings of its letters, words, and books, or their inner life and spirit, has returned,



like its predecessor, the Hebrew, "to a land of darkness as darkness itself, without any order, and where the light is as darkness." Therefore, sin (is, i, in) lieth at the door, and both Jews and Gentiles are great sinners (is, i, in, in, the, are, is) as far as a language is concerned. The Jews still know, as well as Job knew, that without an outer and earthly Israelitish embodiment of truth, life, and light, we are in darkness (die, ah, are, key, in, the, is, is) and cannot see, hear, read, write, nor think aright. The Gentile people, like Job's three friends, may contend that they are pure (up, you, are, the) and perfect (up, the, are, if, the, see, it) in paradise (up, ah, are, ah, die, i, is, the), in the heavens, and that then and there they may remain so without any earthly embodiment. But Moses, the great Israelitish lawgiver and schoolmaster, promised Israel no heavenly mansions for doing well and right, but that after the iniquity (i, in, i, you, you, i, it, ye) of the Canaanites (See, ah, in, ah, ah, in, i, it, the, is) was full, then Israel would possess and live on their latent (all, ah, it, the, in, it) fullness, as the outer light lives on the inner. But Jesus, the Master-Teacher, promised to His followers not only heavenly mansions, but, also, an earthly inheritance,

both at one by the Atonement or At-one-ment of the two. Behold the heavenly man saying: "Peace and good will" to the earthly, and behold the earthly saying: "Peace and good will" to the heavenly. "Beat your swords into ploughshares," and let the one love the other, and let the other love the one. Cease these cruel wars of the heavenly man against the earthly and the earthly man against the heavenly. So far, these cruel wars have been disastrous to the Israelitish family; so much so that but a small remnant is left, and that also means disaster to the Canaanitish or Gentile family; for the one cannot live long without the good will of the other, neither can the other live long without the good will of the one. But a restoration of Israel to favor, peace, and good will, between these two primary families, is clearly predicted to be very near at hand. But never will the captivity of the Jews be turned until they cease praying "Jah, o, be" and teaching "Jah, the, way," and begin saying, like Job: "I have heard of Thee by the hearing of the ear, and now mine eye seeth Thee," and cease following Satan (Is, ah, it, ah, in), not doing well, the murderer (him, you, are, die, the, are, the, are) of the brother (be, are, o, it, each, the, are), Israel (I, is,

are, ah, the, all), and cease searching for the living among the dead, going downwards and backwards among the dead dust of the graves of the dead past, searching for present and living guidance among the graves of dead languages, worships, and books; and while they are so searching, and praying "Jah, o, be," and teaching "Jah, the, way," the living present is by them unseen and unheard; and although the Highest Majesty is near each one of them, and present and speaking very audibly, and writing very plainly to them, yet still, like Job, they are praying, "Oh, that I knew where I might find Him at His seat, that I might understand what he might say to me." "Behold, I go forward, but He is not there." The Jews go forward among the most forward people having the most forward language, and they still continue teaching "Jah, the, way." "And I go backward and I cannot perceive Him." So the Jews go far backwards from the living present, searching for guidance in the long ago, far away, dead past. "On the left hand, when He doth work, but I cannot behold Him." "He hideth Himself on the right hand and I cannot see Him." Yet he continued searching for Him, prompted by a firm belief that

he would yet see Him with his eyes and hear Him with his own ears and not with another's.

- But he prayed on, saying, "Jah, o, be," and "Oh, that I were as in the days when God preserved me." "When by His light I walked through darkness." "When the Almighty was yet with me." "When the secret of God was upon my tabernacle." "Then the young men hid themselves and the aged men arose." "Then I brake the jaws of the wicked."
- "But now younger men than I have me in derision." "Whose fathers I would have disdained to set with the dogs of my flocks." "They were base men, viler than the earth." "Now I am their song and by-word." "They spit in my face." The Lord's argument out of the whirlwind against Job (Jah, o, be), the Jew (Jah, the, way), was: "Where wast thou, Job (Jah, o, be), the Jew (Jah, the, way), when I laid the foundations of the earth, when I was working laying the measures thereof, and stretching the line upon it?" If there were there, at that time, a man praying "Jah, o, be" and teaching "Jah, the, way," he must have been very blind and deaf, indeed. "Wast thou then born?" "Declare it if thou hast understanding." Is your system of education and religion of such

ancient origin (Jah, the, is, you, is)? This is the name and system of education and worship of most ancient origin, viz., Jesus (Jah, the, is, you, is). He was then born—"Before Abraham was I am." He is always in the presence of the Highest Majesty, hearing aright what is being said and seeing aright what is being done in the present. "Have the gates of death been opened unto thee, Job (Jah, o, be)?" They have been opened unto (Jah, the, is, you, is), and from the time that the foundations of the earth were laid until the present (Jah, the, is, you, is) is, always and ever is; and now He is "painting the goodly wings of the peacock" before your eyes and giving strength to the horse upon which you ride; and, nearer, he is giving to yourself strength, life, and a being, and therefore, Job, how can you pray "Jah, o, be" and teach "Jah, the, way"?

And Job answered the Lord and said: "Behold, I am vile! What shall I answer Thee?" He might as well have said Jesus (Jah, the, is, you, is), because there are no words more closely related to Jesus than the words "Mine eye seeth Thee (Him, i, in, the; the, ye, the; is, the, the, it, each; It, each, the, the)." When the captivity of Job was

turned, then he wanted to be a hearer or reader and not a speaker as he was before. He could then look back and see that while he was a Jew he was "darkening counsel," or hiding the truth of the Holy One (Each, o, all, ye; O, in, the), the inner light, "by words without knowledge." Therefore, he uttered words that he understood not, things too wonderful for either a Jew or a Gentile to understand, words of which he did not know the true meaning when he was uttering or writing them. This shows us that the wonderful words of truth written by the Jews have a meaning that was unseen and unknown to these Jewish writers, and remains unread by both Jewish and Gentile readers. Never, until their captivity is turned, can they read their own writings; never, until they stop saying "Jah, the, way" and say "Mine eye seeth Thee," or, (Jah, the, is, you, is), will they get a true utterance of the wonderful truth contained in their wonderful words.

Now we may consider and see how the latter part of the history of Job, the representative Jew, agrees with predictions concerning the restoration of Israel or concerning the return of the captivity of the Jews. Job held fast to his integrity (i, in, it, the,

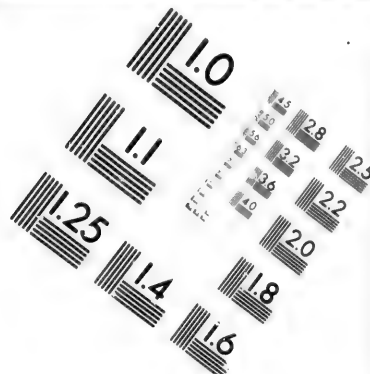
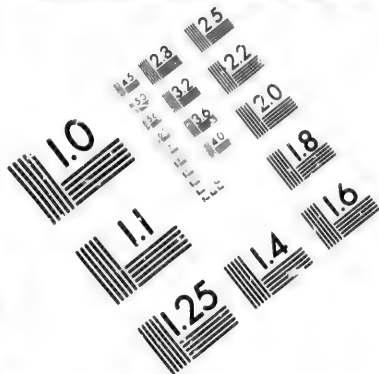
he, are, i, it, ye) and contended that he was all right inwardly (i, in, way, ah, are, die, all, ye), a pure (up, you, are, the), perfect (up, the, are, if, the, see, it) man (him, ah, in). Yet, he contended, also, that without a fit earthly embodiment for his inward life and spirit he was poor (up, o, o, are) and naked (in, ah, key, the, die). Eliphaz (The, all, i, up, each, ah, uz), the Temanite (It, the, him, ah, in, i, it, the), and his two friends contended, with deceitful and crafty language, that if Job were all right in heaven or paradise, that then he needed no earthly goods and body. These three men argued as the Gentiles (He, the, in, it, i, all, the, is) now argue in favor of salvation (is, ah, all, have, ah, it, i, o, in) alone (ah, all, o, in, the) and the eternal (the, it, the, are, in, ah, all) life of the soul in heaven or paradise alone, without the earthly body. But Job, the Jew, contended, as all true Jews do contend, and with right and well-spoken words, when heard or read aright, that he also required the flesh of an earthly embodiment. Therefore he said: "I know that my Redeemer liveth; and He shall stand, at the latter day, upon the earth,"—not alone and in heaven as his friends contended; and that although Satan (Is, ah, it, ah, in),



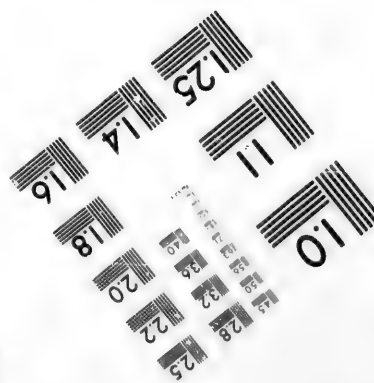
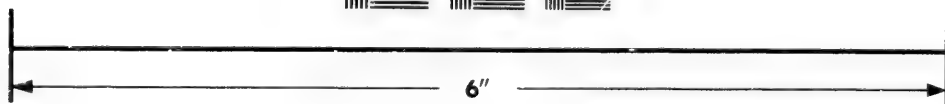
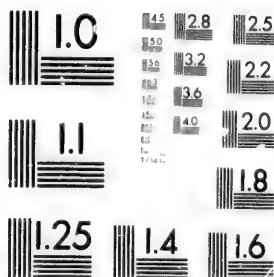
sin (is, i, in), and sinners (is, i, in, in, the, are, is) had destroyed his earthly goods and body, yet, in his flesh he would see God, and see Him for himself, and with his own eyes behold Him, and not with another's, and hear Him with his own ears, and not with the ears of those who lived ages ago, as Job, the Jew, endeavored to do before his captivity was turned, and not in heaven alone, where the Gentile people seek to hear Him; not in paradise alone, pure and perfect, as the Egyptian (The, he, ye, up, it, i, ah, in) system teaches, but on the earth with an earthly body equal to the perfect and heavenly. After Job, the Jew, said, "I have heard of Thee by the hearing of the ear but now mine eye seeth Thee,—then the wrath of the Lord was kindled against Eliphaz (The, all, i, up, each, ah, uz), the Temanite (It, the, him, ah, in, i, it, the) and his two friends," Bildad (Be, i, all, die, ah, die), the Shuhite (Is, each, you, each, i, it, the), and Zophar (Uz, o, up, each, ah, are), the Naamathite (In, ah, ah, him, ah, it, each, i, it, the). These are the names of three of the principal systems of heathen or Gentile education and religion which have so cruelly persecuted the poor Jew in his adversity. All these three agree to contend that when we come

to a holy life and a holy death then all life is up in paradise or in heaven,—a logic or belief altogether against the earthly—the logic of Satan (Is, ah, it, ah, in), which says that when we have the life up and in heaven or paradise, then it is all there. But the question of Job against Satan and all those who follow him is: “Where is the earthly body or utterance?” Satan (Is, ah, it, ah, in) and the serpent, with their sin and poison, contend that life is all in or up and in paradise.

The Gentile people may think this is profanity against their heaven (each, the, ah, have, the, in) or paradise. But we see that Job, the Jew, thought and said rightly and well, when he said: “For the morning is to them even as the shadow (is, each, ah, die, o, way) of death (die, the, ah, it, each.)” “If we know them they are in the terrors (it, the, are, are, o, are, is) of the shadow of death.” “They reap every one his corn (see, o, are, in) and they gather the vintage (have, i, in, it, ah, he, the) of the wicked (way, i, see, key, the, die).” “They cause the naked (in, ah, key, the, die) to lodge without clothing that they have no covering in the cold (see, o, all, die); they are of those who rebel against the light (all, i, he, each, it); they know not the ways



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thereof nor abide in the path thereof." "In the daytime they know not the light," and because of them, "the poor of the earth hide themselves together." Or, in short, they say that there is no holy earth and we need none. We seek a holy paradise or heaven, and when once there we are all right and without the other, the earthly brother of the in. He said: "Where is the house (each, o, you, is, the) of the Prince (Up, are, i, in, see, the)?" How then comfort ye me in vain (have, ah, i, in) with your promises of heavenly mansions and the glory of paradise? "In your answers there remaineth falsehood," seeing that Satan has taken away from me nearly all my earthly goods and body. "When I looked for good (he, o, o, die) then evil (the, have, i, all) came unto me; and when I waited for light (all, i, he, each, it) there came darkness (die, ah, are, key, in, the, is, is)." "I am a brother to dragons (die, are, ah, he, o, in, is) and a companion to owls (o, way, all, is)." "And if it be not so now, who will make me a liar and my speech nothing worth?" And the Lord said: "You (Ye, o, you) Gentile (He, the, in, it, i, all, the) sinners (is, i, in, in, the, are, is) have not spoken of me the thing that is right as my servant Job, the Jew, has spoken.

Therefore take unto you seven (is, the, have, the, in) bullocks (be, you, all, all, o, see, key, is) and seven rams (are, ah, him, is), one for each day in the week (way, the, the, key)," or, one for each of the primary dies for the whole process of dying until you come to the seventh (is, the, have, the, in, it, each) or last, or to a whole or holy die, the Lord's day (All, o, are, die, is; die, ah, ye), a full week (way, the, the, key); then all life or light is kept (key, the, up, it) by the Highest Keeper (Key, the, the, up, the, are) and it is darkness (die, ah, are, key, in, the, is, is). Now the offering of bullocks as the keepers of the life of grass, and of sheep (is, each, the, the, up), who raise the life of grass up to a higher life, to support the brother, the highest or outer life, who is the earthly utterance or outerance of all such latent (all, ah, it, the, in, it) life or light, and as the earthly man is lord and has dominion (die, o, him, i, in, i, o, in) over all such clean flesh, therefore he is their keeper (key, the, the, up, the, are), as his Lord is his Keeper, and, as our alphabet says, that when life comes to have the quality of eachness and is holy (each, o, all, ye), then it is received (are, the, see, the, i, have, the, die) by the Highest Lord and kept by the Highest

Keeper. (If, he, each, i, Jah, key, all, him, in.) The life which Cain offered was far from being holy, and the life for which the three heathen friends of Job contended as being whole or holy, as we can see by their names and speeches, was a heavenly (each, the, ah, have, the, in, all, ye) and spirit (is, up, i, are, i, it) life without the earthly (the, ah, are, it, each, all, ye), the other, the brother of the in; while the life for which Job contended was a whole earthly embodiment which comes by a process of dying and living, coming and going away, until we come to the Sabbath (Is, ah, be, b, ah, it, each) or Shiloh (Is, each, i, all, o, each), God's rest,—a holy (each, o, all, ye) life,—and, therefore, to the Lord's day (All, o, are, die, is; die, ah, ye), a holy death. He who deserves the name Jesus (Jah, the, is, you, is), must be living in the immediate presence of Jah and hearing aright what is now being said and seeing aright what is now being done; and He who deserves the name Christ (See, each, are, i, is, it) must be a whole or holy (each, o, all, ye) Life, and He who deserves the name Lord (All, o, are, die) must die a holy death. Therefore, we must see why the wealth of the heathen (each, the, ah, it, each, the, in), gold (he, o, all, die), and silver (is, i, all,



have, the, are), and apparel (ah, up, up, ah, are, the, all) in great abundance, which they have stored up and kept back, should now be offered by them to maintain the life of their brother, Israel, the same as we freely offer the latent light in the oil to maintain and support the outer and seeing light. And never can any Gentile or Gentile language be accepted by a whole or holy death without the brother, Israel; and never can the captivity of any Jews be turned until they accept the heavenly light contained in the Gentile store-house of wealth, and pray for their enemies, and agree (ah, he, are, the, the) with them to become equal (the, you, you, ah, all), as our utterance should agree and be equal with the thoughts of our minds. This is the only way by which both Jew (Jah, the, way) and Gentile sinners (He, the, in, it, i, all, the; is, i, in, in, the, are, is) can become a whole or holy Israel on the earth.

The brother cannot live without the neighbor and the neighbor (in, the, i, he, each, be, o, are) cannot be holy without the brother (be, are, o, it, each, the, are). Therefore the law: "Love the brother and let the brother love the neighbor, and both love God and be good (he, o, o, die);" or,

dying a double death, and living a double life, the two equal (the, you, you, all), then both as one will come to a whole or holy life and be accepted by the Lord as a whole or holy death. Then neither of them need fear the Sabeans (Is, ah, be, the, ah, in, is) sweeping away their earthly goods, saying that all life has a being in the inward parts; nor need they fear the Chaldeans (See, each, ah, all, die, the, ah, in, is) saying, as their name shows, that all is dead and gone in; nor the fire of God from heaven; nor the wind from the wilderness; and even Satan himself will be harmless. And when Job, the Jew, prayed for his heathen friends and prayed for their offerings, "Then the Lord turned his captivity and gave him twice as much as he had before; then his friends ate bread with him and comforted him; and every man also gave him a piece of money (him, o, in, the, ye), and every one an ear-ring (the, ah, are; are, i, in, he) of gold (he, o, all, die)." Now, in the realm of the mind and in the field in which we labor, we see that the Gentile store-houses are full of money and gold ear-rings which have been kept back from the brother in his affliction.

We may now be able to go about the work (way, o, are, key) of bringing out some of the meanings

(him, the, ah, in, i, in, he, is) implanted (i, him, up, all, ah, in, it, the, die) in the first lessons and in the first book, called Genesis (He, the, in, the, is, i, is), the beginning of books and spring of literature, by the great schoolmaster, Moses (he, are, the, ah, it; is, see, each, o, o, all, him, ah, is, it, the, are; Him, o, is, the, is). In the state of spiritual ripeness (is, up, i, are, i, it, you, ah, all; are, i, up, the, in, the, is, is) to which the language in use has come, it is very unfit to convey any truth about the beginnings. It is only fit to talk about harvest fields (each, ah, are, have, the, is, it; if, i, the, all, die, is) granaries (he, are, ah, in, ah, are, i, the, is) and supper tables (is, you, up, up, the, are; it, ah, be, all, the, is), or about things heavenly (each, the, ah, have, the, in, all, ye) or spiritual (is, up, i, are, i, it, you, ah, all), or about the end (the, in, die). But, seeing that the end (the, in, die) is so closely related to the beginning (be, the, he, i, in, in, i, in, he), so very near together are they that there is scarcely one step between them, therefore, those who have come to the end should have little trouble in stepping over to the beginning and following the heavenly Son of Man (each, the, ah, have, the, in, all, ye; Is, o, in; o, if; Him, ah in), who fails not to step from

the heavenly end to the earthly beginning, from the last (all, ah, is, it) to the first (if, i, are, is, it), from the Alpha (Ah, all, up, each, ah) to the Omega (O, him, the, he, ah), or from that which was to that which is. He, our Lord (All, o, are, die) and Saviour (Is, ah, have, i, o, you, are), the second Adam (Ah, die, ah, him), fails not to give up His heavenly kingdom (each, the, ah, have, the, in, all, ye; key, i, in, he, die, o, him) to His Father, God (He, o, die), and leave His holy throne (each, o, all, ye; it, each, are, o, in, the). Now, in the beginning (be, the, he, i, in, in, i, in, he) of the earthly utterance or embodiment, the end or heavenly came to the beginning. It will, surely, surprise many to see how the end of the Holy Bible (Each, o, all, ye; Be, i, be, all, the) and its beginning meet to agree, even as the end of one language becomes the beginning of a new, and as the end of the ripe harvest grain again becomes the beginning of a new harvest, or as latent (all, ah, it, the, in, it) heat and light in our coal, which came from the sun ages ago and then had an utterance, then disappeared and now again reappears to give out an outer or earthly light. So, in the beginning, the earth was without form, or unfit for the heavenly life. The old earth

was unfit to utter or outer the heavenly life or light, as it is proclaimed from heaven and sanctioned by Nature.

We can see that when the earthly embodiment is all dead (die, the, ah, die) and ripe (are, i, up, the), or after it has come to a holy life and a holy death, then the heavenly and spiritual is all completed and made; then the earthly is void (have, o, i, die); then the earthly can point to the heavenly (each, the, ah, have, the, in, all, ye) and say, "Have, o, i, die;" and point to itself, the dead (die, the, ah, die), or earthly life, and say, "Have, o, i, die," or void (have, o, i, die) and darkness (die, ah, are, key, in, the, is, is); or, as our alphabet says, that after a holy light (each, o, all, ye; all, i, he, each, it) or life has the quality of eachness, then follows its death and a state of keyed-inness in the kingdom of heaven (key, i, in, he, die, o, him; o, if; each, the, ah, have, the, in). (If, he, each, i, Jah, key, all, him, in.) "Upon the face of the deep." Down here all is dead; but, in the spirit state, life or light has an existence. "Upon the face of the deep (die, the, the, up)" all is dead, and the spirit (is, up, i, are, i, it) or the upper heavenly life or light is in the paradise of God. The life or light which came by

the power of the dyings of the old earth unto a whole or holy death, God (He, o, die) returned to the earth, and moved upon the face of the waters (way, ah, it, the, are, is). Without going ways or always we cannot have good comings; neither can we have a good (he, o, o, die), living light or life, unless it is a double dying light or life. The inner (i, in, in, the, are) or upper spirit must die and go away and minister to the new outer or earthly, and then the outer must also be subject to dyings and goings away, and minister to the new inner or heavenly. And God said: "Let there be light;" or, let life and light have an earthly being, and light was (way, ah, is). It is always true that life or light was (way, ah, is) when the earthly light or life had all gone away (he, o, in, the; ah, way, ah, ye) "and the earth was void," then the light only was (way, ah, is). It had all gone away to a heavenly state, and as soon as it reappears on the earth, seeing that it is a good and double dying light or life, then it begins going away to the new heavens as it comes from the old heavens. "And God saw that the light was good (all, i, he, each, it; way, ah, is; he, o, o, die)," or that it had the quality of being both a heavenly and earthly life at one by the At-one-

ment of the two, and, therefore, a double dying life or light. "And God divided the light from the darkness (die, ah, are, key, in, the, is, is)." This is the primary division of life or light into these two parts, so that we may see (is, the, the) it in all its stages of earthly growth from the beginning to the end, and the parts are equal to the whole. "And God called the light day," or die or dying light, the outer or earthly light; and "the darkness He called night (in, i, he, each, it)," or the inner or heavenly light. "And the evening and the morning were the first day," or die, of six primary periods of dying, ending on the sixth, followed by a whole or holy day or die, "The Lord's day (It, each, the; All, o, are, die, is; die, ah, ye)"; and as we cannot come to a whole or holy death until we first come to a whole or holy life or light, therefore we find there are six primary stages or periods in life running parallel with these dyings, and ending on the seventh in a whole or holy life, God's rest (He, o, die, is; are, the, is, it). So we see that there is as much difference between the Sabbath (Is, ah, be, be, ah, it, each) and the Lord's day (All, o, are, die, is; die, ah, ye) as there is between a whole or holy life and a whole or holy death.

“And God said, Let there be a firmament.” Seeing that we are reading near the first when there is neither a whole earth nor a whole heaven yet made, and although it can be said that the earthly man and woman were created by their Father God, and the heavenly man and woman made by the Lord God, yet we see that at the end of every day or die of the earthly life or light, when it died or went away, and in the process of its livings and dyings, comings and goings away, at the end of each of these dyings, the earthly life goes away into the hands of the Lord God. The second chapter of Genesis shows us how the heavenly man was made by the Lord God in the highest heavens, if we consider how the light which comes from the heavenly sun to-day becomes an earthly light and dies away as it comes and goes on its way to some other inner or heavenly state; but, while it is on its way to the new heavenly state, it is in its firmament state. The germ that springs up from the grain in the spring soon dies and goes away and continues going away, until, at the end of its seasons or days, or dies, we may find it implanted in the new seed grain (is, the, the, die; he, are, ah, i, in), and while on its way from the old grain to the new it is in its



firmament state; and this firmament becomes and is called heaven, as the day became and was called light, and the darkness became and was called night. A person who comes from heaven, becomes an earthly being, is, also, while an earthly being, dying and going away as he comes, and at his end of days or dies he can be found all in heaven. Where is the person who was living years ago? Gone away to give place to the one now living; but the person who went away is not lost, but is on his way to the heaven of man in man's firmament. This firmament is in the midst of the waters (way, ah, it, the, are, is) and divides the waters from the waters. There are two kinds of ways or aways, viz., the goings away of the earthly man as he comes from heaven, until he is all come and gone away into the firmament, and his goings away from the firmament into his heaven above the clouds (see, all, o, you, die, is), until he becomes a pure (up, you, are, the) heavenly spirit (each, the, ah, have, the, in, all, ye; is, up, i, are, i, it). The firmament of heaven is between these two aways. The earthly water, ascending through the firmament, became the heavenly; and the heavenly, descending through the firmament, became the earthly; as the earthly

woman (way, o, him, ah, in) should minister to the heavenly, and the heavenly woman minister to the earthly, and both the earthly man and woman, the two as one, should minister to the heavenly man and woman, and the heavenly two, as one, minister to the earthly brother.

When the people were one and their language one, the one, the inner, only and alone, without the other, the outer or the brother, and when they earnestly desired to make to themselves a name, and to get up into heaven (each, the, ah, have, the, in), they were greatly afraid of any earthly division of their centralized (see, the, in, it, are, ah, all, i, uz, the, die) heavenly (each, the, ah, have, the, in, al!, ye) inwardness (i, in, way, ah, are, die, in, the, is, is); and although they were working out their Canaanitish (See, ah, in, ah, ah, in, i, it, i, is, each) or heathen (each, the, ah, it, each, the, in) idea on a low plane of action in the land of Shinar (Is, each, i, in, ah, are), in a low, physical manner, if we read the story in such a low, physical way; the people living to-day, in this country, would not think of working out the same idea in such a low way; yet, nevertheless, in the intellectual and spiritual realm, it is not difficult to find such a

people, having one language and building such a tower, earnestly desiring a name (in, ah, him, the), centralization, spirituality, and heaven alone, looking down from their high intellectual and spiritual tower upon the earthly brother with silent contempt.

Babel, the confused, the modern Babylon, the destroyer of the whole earthly Israelitish utterance or embodiment of truth, is now in the midst of a reign of argumentation about the meanings of words and true writings, as was Babel, the ancient. No one understands another's speech aright. Thousands of meanings are attached to all important words, meanings agreeing with thousands of Babylonish, Chaldean, Egyptian, and Jewish enterprises.

Then, in ancient times, Abraham (Ah, be, are, ah, each, ah, him), the Hebrew, with his Hebrew language, was called to be a bliss (be all, i, is, is), an earthly embodiment of the heavenly truth and life. And, as it was in ancient times, so we may now expect a repetition of history on a higher plane of action, as has often been clearly predicted. Following Abraham (Ah, be, are, ah, each, ah, him) came his son, Isaac (I, is, ah, ah, see); and in considering the history of Abraham and Isaac, we shall do well at the outset to come near to the living

and present as soon as possible. About 1888 years before the Christian era, unto the old man, Abraham, was born a son, and the Lord established with him His covenant (see, o, have, the, in, ah, in, it) for an everlasting (the, have, the, are, all, ah, is, it, i, in, he) covenant. From the parent, Abraham, was divided the first two parts, viz., Isaac, the legitimate, Abrahamic, Hebrew man, and Ishmael, by Hagar, the Egyptian. A very important question for the reader of the Holy Bible to answer truly is: "How is it that there are two Isaacs, both the sons of Abraham, about 1888 years apart, and a clearly predicted promise of a third?" Although our ancient fathers deserved credit and received credit for doing, seeing, hearing, and saying aright in the primary fields of labor in which they labored at the infancy of man, in the physical realm mostly, yet higher attainments were always promised and predicted for their successors. The second Adam, the second Isaac, and the second Solomon said: "Greater works than these shall they do who follow Me and believe on My Name." Therefore, again after 1888 years, should we not be more advanced as workers in higher realms, in higher circles? This is not speaking against the Law and the

Prophets, but saying that what has been worked out in the physical realm can also be worked out in the intellectual, moral, and spiritual realms or, that history is continually repeating itself, in higher circles, to those who are moving onward and upward, and in lower circles to those who are moving backward and downward. Therefore, we read that the first Isaac had two sons, the beginning of two kinds of people, and that the elder would serve the younger. Adam also had two sons, but the elder refused to serve his brother, the younger, who mhe hated and slew, therefore he became a fugitive and vagabond.

The history of these two sons of Isaac shows us how these two peoples should agree, and, also, how the elder is compelled to serve the younger. Esau, the Gentile, became profane (up, are, o, if, ah, in, the), as Cain did, and desired to slay his brother at the end of days or dies when he became faint and his earthly body at the point to die. Then he sold his birthright (be, i, are, it, each, are, i, he, each, it) for a mess of red (are, the, die) pottage (up, o, it, it, ah, he, the) of lentils (all, the, in, it, i, all, is). By these words we see that the cunning hunter (see, you, in, in, i, in, he; each, you, in, it, the, are) despised

the earthly, the outer life, which he thought was at the point of death, and made choice of the upper, the inner, only and alone. Jacob desired the other, the outer and earthly bliss, and believed that, according to the promise, the other kind of people, having the inner, heavenly, and spirit part of life, would minister to and serve his kind of people. His vision of the ladder (all, ah, die, die, the, are), with heavenly and ministering angels (ah, in, he, the, all, is) descending to minister to the earthly, confirmed this belief. A very important question to consider is: "Did Jacob obtain his blessing by fraud, lies, and false pretenses?" Was he not, as he claimed himself to be, the very Esau? We have considered how the first Adam, when perfect (up, the, are, if, the, see, it), in paradise (up, ah, are, ah, die, i, is, the), refused to minister to the earthly brother and step from the end to the beginning. The same story is also told by the refusing of Cain to minister to his brother, Abel, who would have raised his ripe and groundly life and fruit up to a higher life, and so the two, as one, would have been bliss (be, all, i, is, is) and accepted by the Lord. But, coming nearer to the living and present, we see that the second Adam, the second Isaac, the

true Son of Abraham, has, also, two sons, two kinds of people. The first-born, the Gentiles (He, the, in, it, i, all, the, is), have, also, become profane (up, are, o, if, ah, in, the), and they have, also, despised the birthright, the earthly part, and, with an unequaled unanimity, willingly exchange it for the heavenly and perfect only and alone, and now they await the re-appearing of Israel, who, for a long time, has been hid from the face of his angry (ah, in, he, are, ye) brother, who, they expect, will again reconstruct the earth; therefore, they should meet the brother in peace, who sends presents before him to appease their wrath, earnestly desiring to return to his father Isaac's house.

Jacob, on his way to meet his brother, saw ministering angels; and when he saw them, he saw God's host (each, o, is, it), both the inner and outer parts of the whole as one. Jacob always looked for the outer, the Israelitish host, and firmly believed that the other, the angelic host, would minister to and serve the other according to his blessing. With his staff, only, he passed over Jordan (Jah, o, are, die, ah, in). This word, "Jordan," is still an utterance among the people of part of its meaning,—a state of ripeness, when all the earthly

summer's growth is dead, and life exists only as it is then generated in the heavens of grain, is the state of life on the one side of Jordan. All the time of harvest Jordan overflows its banks. Then the feet (if, the, the, it) of the priests (up, are, i, the, is, it, is) who bore the ark (ah, are, key) of the Covenant (See, o, have, the, in, ah, in, it), or the locked (all, o, see, key, the, die) in, heavenly (each, the, ah, have, the, in, all, ye) life, were dipped in the brim of the waters, then the Lord (All, o, are, die) of all the earth rested in Jordan. Therefore, Jacob wrestled with the angel of the Covenant; not with earthly flesh and blood, but with heavenly principalities and powers, in the darkness of night, by the banks of the Jordan. He wrestled for the Israelitish bliss (be, all, i, is, is) and prevailed.

We may see by the name Jacob (Jah, ah, see, o, be) that he believed that the inner life all is except Jah the outer and the Highest Majesty. The name and history of Jacob and the name and history of Job are very closely related. After Jacob had wrestled successfully with the man (him, ah, in), then he saw God face to face. Then his name was changed to Israel (I, is, are, ah, the, all), meaning that *ah* now is without any exception. He now sees



with his own eyes that Jah is, as Job saw when his captivity was turned, and as Jesus (Jah, the, is, you, is) taught, contending against the Jews (Jah, the, way, is).

Gentile, Jewish, and Egyptian metaphysics differ very much from the Israelitish. From the Israelitish school of metaphysics we learn that all Israelitish thought was divided, according to Jacob and Israel, into twelve tribes of thought. The names of these twelve tribes of thought are as the names of the twelve tribes of Israel. As the names of the sons of Jacob and Israel were, so were they; or, as their names were, so their thoughts and acts were; all was in strict agreement with their names. They were all well named. The tribe of thought known by the name Judah is the leader and deserves the praise above all other tribes of thought. By simply spelling the name, we should begin to think as Judah thinks. The meaning of the name Judah is Jah, you, die, ah, each. By this, we learn that the Highest Majesty keeps (key, double the, up, is), or, as our alphabet says: f, g, h, i, j, k, l, m, n,—if, he, each, i, Jah, key, all, him, in. By this, we hear that ~~life~~ must continue living until it becomes a most whole or holy (each, o, all, ye) life, and that

dying must continue till it comes to a most whole or holy (each, o, all, ye) death. Nothing short of a most whole or holy life can be received by a most whole or holy death, viz., the Lord (All, o, are, die) or, shorter, (Lo, are, die) or (All, are, dead). By reading the first records, by Moses, we learn that there are six primary stages in dying, ending in the seventh in a whole or holy death, and that, running parallel with these six stages of dying, there are six primary stages of living, ending on the seventh with a holy life (each o, all, ye; life). Therefore, a holy light or life is well named the Sabbath (Is, ah, double be, ah, it, each), and a most whole or *most holy death* the Lord's day (All, o, are, die, is; die, ah, ye); therefore, we can see that there is as much difference between the Sabbath, God's rest (are, the, is, it), and the Lord's day (All, o, are, die, is; die, ah, ye), as there is between a whole or holy life and a whole or holy death. So Judah, the leader, says, "Let dying continue until we come to the most whole or holy death;" and to all life that is not most whole or holy he says, "Die! and go away and make room for the next higher, until we come to Shiloh (Is, each, i, all, o, each), the rest (are, the, is, it) or Sabbath (Is, ah, double be, ah,

it, each) of light and life." "Judah's hand is in the neck of our enemies (the, in, the, him, i, the, is);" or, of all those who say that when we have life all in, therefore it is all there, as Canaan (See, ah, in, ah, ah, in) or the Gentile (He, the, in, it, i, all, the). "Judah is a lion's whelp," and has been at many deaths, "and as an old couching lion." Who is so brave and holy (each, o, all, ye) as to rouse him up? I think we shall understand this better if we consider with it a little of the history of Balaam. By spelling a few words we shall be able to understand the deceitfulness of Balaam's teaching. By the name Balaam (Be, ah, all, ah, ah, him), we see that he is a person who says that we have come to be holy (each, o, all, ye) or all (ah, all, all). We do not wonder to find him on the high (each, i, he, each) places of Baal (Be, ah, ah, all), in the land of Moab (Him, o, ah, be), with Balak (Be, ah, all, ah, key). We can see by these words or names that the Moabites thought that they were all there and then fully complete and grown to a full earthly embodiment, although we know that they were then only in the infancy of man. Yet they nearly succeeded in making Israel believe that they, Israel, were all (ah, all, all) and holy (each, o,

all, ye). Cozbi (See, o, uz, be, i), the harlot (each, ah, are, all, o, it), the daughter of Zur (Uz, you, are), deceived Zimri (Uz, i, him, are, i), and nearly destroyed the whole Israelitish camp, until Phineas (Up, each, i, in, the, ah, is) contended that the life or light then only was up and in and not all here. Therefore, he was made the priest (up, are, i, the, is, it). Unto him and his generations was given the Covenant of peace (up, the, ah, see, the).

Now, it is written that "The sceptre (is, see, the, up, it, are, the) shall not depart from Judah;" or, the truth, to which we have not yet attained, is still before us and above us. We would be wrong and not right, if we were to say that the English language in use is all of the English language, or that the Bible in use is all of the Bible. To speak thus would be to agree with Moab (Him, o, ah, be) and Balaam (Be, ah, all, ah, ah, him). There is nothing so whole or holy, short of Shiloh, but before Judah it must die and go away and make room for a higher and better. He knows that before us and above us is the spirit (is, up, i, are, i, it) or sceptre (is, see, the, up, it, are, the) of a higher life to which we may attain. In the same story of Judah's blessing we learn from the word law-giver (all, ah,

way; giver) that the first action of a good law-giver is the removing of the old and obsolete rules, so that there may be room for the higher and better. There must be these good ways (way, ah, ye, is) or goings away before there can be any good comings. There must be good dyings; if not, there can be no good livings. If the light and heat which come from the sun had not these good ways or goings away, in a very few hours we would be overpowered by this heat and light. Then "A law-giver (a giver of aways) shall not depart from between his feet (if, the, the, it). And the question that should always be asked is: "Is this, which we now see, the whole of life and truth and the doubleness of it?" A question which is closely related to this one is asked in our alphabet, and it is a principal question. It is contained in the letters from o to u, and is this; O, up, you, are, is, it, you? In the field of language we can truly say that there is a fit and heaven-born language above us and before us and so near each one of us that it is even in our mouths and ears, and yet the question is: Is it ours, or do we speak it and hear it? If this language which we see and know to be ours is not the true and holy one, or equal to the spirit and heavenly one, then

Judah says: "Let dying continue and let the goings away continue until we come to Shiloh (Is, each, i, all, o, each), or the most holy (each, o, all, ye) earthly embodiment of truth and light. This "Shiloh must bind his foal (if, o, ah, all)." This word is easily understood; the question asked is whether, or not, the young ass is all here? When the foal is fully grown we change the name and say ass (ah, is, is) or horse (each, o, are, is, the). Shiloh's ass is first a little one. Like our alphabet it is as a fire-spark, which, if ministered to by the inner or heavenly, will surely grow to fire-tongues, illuminative. This young one must have a doubleness, as ass says, and must be bound to the vine (have, i, in, the) or heavenly (each, the, ah, have, the, in, all, ye) man (him, ah, in). We need not tarry in order to show who the true vine (have, i, in, the) is, seeing that our Lord (All, o, are, die) and Saviour (Is, ah, have, i, o, you, are) preached that He Himself was, and is, the true heavenly Vine (each, the, ah, have, the, in, all, ye; Have, i, in, the); and it is the best news ever heard on this earth that the true heavenly Vine does not refuse to leave His heavenly throne (each, the, ah, have, the, in, all, ye; it, each, are, o, in, the) and minister to the new

earthly (the, ah, are, it, each, all, ye) one — Shiloh's foal (Is, each, i, all, o, each, is; if, o, ah, all). And, when the time comes when we shall cease saying foal (if, o, ah, all and begin saying colt (see, o, all, it) meaning that it is nearly a full grown ass (ah, is, is). Then it must be still more firmly bound to the choice Vine (Have, i, in, the), to the chosen (see, each, o, is, the, in) and heavenly One (each, the, ah, have, the, in, all, ye; O, in, the). Thus the two must be firmly bound, as one, by the Atonement, or At-one-ment, of the two. Then they will cease fighting and killing one another; or, the one, the inner, the heavenly will love the brother, the outer or earthly; and the other the outer earthly will love the one, the neighbor, the heavenly man, and they both agree (ah, he, are, the, the) to be as one, and as one they shall again return to the new heavens. Thus Shiloh (Is, each, i, all, o, each) the earthly (the, ah, are, it, each, all, ye) Messiah (Him, the, is, is, i, ah, each) "must wash his garments in wine, and his clothes (see, all, o, it, each, the, is) in the blood (be, all, o, o, die) of grapes (he, are, ah, up, the, is)."

Every earthly or outer light and life must live on the heavenly (each, the, ah, have, the, in, all, ye) or

inner (i, in, in, the, are) life or light. The heavenly must be subject to the good rule of dying, and minister to the outer, the earthly. Then the heavenly and earthly, being both (be, o, it, each) together (it, o, he, the, it, each, the, are) a whole or holy (each, o, all, ye) light or life, will attain to the quality (you, you, ah, all, i, it, ye) of eachness (the, ah, see, each, in, the, is, is), and will then be kept (key, the, up, it) by the Highest Majesty, as our alphabet says,—if, the, each, i, Jah, key, all, him, in; then unto Him shall the gathering of the people (up, the, o, up, all, the) be. The people who have attained to spiritual (is, up, i, are, i, it, you, ah, all) perfection (up, the, are, if, the, see, it, i, o, in) and ripeness (are, i, up, the, in, the, is, is) need an earthly embodiment, and to Shiloh (Is, each, i, all, o, each), the highest earthly embodiment, they are gathered.

Judah (Jah, you, die, ah, each) says, "Let the rule of dying continue over these people until they come to the most holy (each, o, all, ye) death;" therefore, Shiloh must wash His robes in the blood of grapes (be, all, o, o, die; o, if; he, are, ah, up, the, is); the heavenly and spiritual (each, the, ah, have, the, in, all, ye; ah, in, die; is, up, i, are, i,



it, you, ah, all) must minister to Him (Shiloh) and be subject to the good rule of dying, then both (be, o, it, each) parts, which are most equal (the, you, you, ah, all), will become one whole or holy (each, o, all, ye), which will be equal to the parts and so have the quality (you, you, ah, all, i, it, ye) of eachness (the, ah, see, each, in, the, is, is) and be received by the Highest Lord (All, o, are, die) or most holy death (each, o, all, ye; death) and kept by the Highest Majesty.

We lately heard a Doctor of Divinity state that he knew three hundred and sixty-five words, *i. e.*, one for every day in the year, all having the same meaning. They were such words as Christ, Jesus, Shiloh, Messiah, Lord Almighty, etc., etc. Surely, he did not know the crime that he was committing. He was killing the Word, the Records, and language. At least, the sin of keeping the meanings of three hundred and sixty-five important words in prison lay close to his door. If Judah (Jah, you, die, ah, each) be shown heavenly or spirit words or words having in them the spirit of truth, even if the spirit of truth in them be pure (up, you, are, the) and perfect (up, the, are, if, the, see, it), he says, "Let them be subject to the good rule of dying,

and let the inner (i, in, in, the, are), heavenly (each, the, ah, have, the, in, all. ye) and spiritual (is, up, i, are, i, it, you, ah, all) minister to the outer or earthly, until we come to Shiloh (Is, each, i, all, o, each) words or to words having the attribute of eachness (the, ah, see, each, in, the, is, is), then we know that they will be received by the Highest Lord (All, o, are, die) and kept by the Highest Keeper (Key, the, the, up, the, are),"—if, he, each, i, Jah, key, all, him, in. But the slaying of the earthly brother (be, are, o, it, each, the, are) of the inner, and accepting of the inner as the whole, is murder and evil dying and leading us backward into the ground to darkness (die, ah, are, key, in, the, is, is), sin (is, i, in), and night (in, i, he, each, it). When Judah, the leader, comes to his people and the other eleven tribes of thought follow him, then he shall rise up as a great lion who has been at many deaths, and lift himself up as a young lion. When roused up he shall not lie down until he eat of the prey and drink of the blood of the slain.

Issachar (I, is, is, ah, see, each, ah, are) is as a strong ass (ah, is, is). We can easily see by these words, as they are doubled by division, that his is the tribe of thought which contends for a double-

ness. He will not accept the inner or heavenly only and alone as all (ah, all, all), he must also have the other, the earthly (the, ah, are, it, each, all, ye), the outer,—the two equal (the, you, you, ah, all), as they agree (ah, he, are, the, the) to be a bliss (be, all, i, is, is). With the two before us we can see (is, the, the) it. The one (o, in, the), the inner (i, in, in, the, are), only (o, in, all, ye) and alone (ah, all, o, in, the) is invisible. “Couching down between two burdens (be, you, are, die, the, in, is).” All earthly embodiment comes from a dying heaven and goes to a growing heaven; these are the two burdens, one on each side of the earthly doubleness of Issachar (I, is, is, ah, see, each, ah, are) the strong ass (ah, is, is).

Moses, the man of God, when blessing Israel (I, is, are, ah, the, all) joined Zebulun (Us, the, be, you, all, you, in) and Issachar (I, is, is, ah, see, each, ah, are) together. We may see by this name, Zebulun, that he contended that *us* or *we* are all in heaven (each, the, ah, have, the, in). And Moses said: “Rejoice, Zebulun, in your going out” to be with Issachar, your brother, as two tribes who agree (ah, he, are, the, the). The coming out of Zebulun (Uz, the, be, you, all, you, in) and agreeing (ah, he, are,

the, the, i, in, he) with Issachar (I, is, is, ah, see, each, ah, are) is a bliss (be, all, i, is, is). Without agreeing with his brother, Zebulun (Uz, the, be, you, all, you, in), the haven (each, ah, have, the, in), he could not have his doubleness. It is a cause of great rejoicing to see Zebulun come out of his haven and be equal (the, you, you, ah, all) with his brother, and it is, also, a cause of great rejoicing to see Issachar return to his tents (it, the, in, it, is) with his brother, the haven, on each side of him, the strong ass. Between these two burdens (be, you, are, die, the, in, is), the haven from which he came on the one side and the haven to which he is going on the other side, and between these havens we find this doubleness of Issachar (I, is, is, ah, see, each, ah, are), the strong ass (ah, is, is). "They shall call the people to the mountain," Zion (Uz, i, o, in); there with Zebulun (Uz, the, be, you, all, you, in), who has come out rejoicing to be with his brother a double tribe, the two equal, "They shall there offer sacrifices of righteousness (are, i, he, each, it, the, o, you, is, in, the, is, is)." These two tribes do not offer the inner half, or heavenly, as a whole, because they have it in its doubleness to offer. "They shall suck (is, you, see, key) of the

abundance (ah, be, you, in, die, ah, in, see, the) of the sea (is, the, ah) and of treasures (it, are, the, ah, is, you, are, the, is) hid (each, i, die) in the sand (is, ah, in, die)." And Issachar shall give to these heavenly treasures an utterance or doubleness, the eachness which is required by the Highest Majesty as an holy offering to the Highest Lord (All, o, are die).

Israel said that "Zebulun (Uz, the, be, you, all, you, in) shall dwell at the haven (each, ah, have, the, in) of the sea (is, the, ah) and be a haven for ships (each, ah, have, the, in; if, o, are; is, each, i, up, is)." Moses said he and Issachar should "suck of the abundance of the sea and of the treasures hid in the sand (is, ah, in, die)." We learn from these words that the inner or heavenly, which has come to be a holy (each, o, all, ye) inner (i, in, in, the, are), agreeing (ah, he, are, the, the, i, in, he) with his brother, the outer, the two as one, by the Atonement or At-one-ment of the two, they suck out the heavenly or inner and bring it to a whole or holy doubleness or eachness. It may seem strange, in these days of the writing and reading of spirit words almost exclusively, that in blessing men, one should be called a lion, another a strong

ass, and another a haven; but we can easily see that no better words can be found to characterize them, and, when reading these words, we should rise in thought from the physical realm to the intellectual, the higher.

We may now consider some of the prophecies concerning the restoration of Israel and see how they agree with the history of Job (Jah, o, be), the Jew (Jah, the, way). At the time of Jehoiachim's (Jah, the, each, o, i, ah, see, each, i, him, is) captivity (see, ah, up, it, i, have, i, it, ye) the Israelites (I, is, are, ah, the, all, i, it, the, is) were nearly exterminated (the, ask, it, the, are, him, i, in, ah, it, the, die). We may see by these names that Israel was then weak (way, the, ah, key). Then the spirit was gone up and in heaven, leaving the earth desolate (die, the, is, o, all, ah, it, the), or without any fit utterance for the heavenly. Ezekiel (The, uz, the, key, i, the, all) or Jehezkel (Jah, the, each, the, uz, key, the, all), the priest (up, are, i, the, is, it), also called the Son of Man (Is, o, in; o, if; Him, ah, in) in the land of the Chaldeans (See, each, ah, all, die, the, ah, in, is), represented the inner and keyed-inner state of life. We learn by these names that the state to which

Israel had then come, is, as our alphabet says, the state of, Jah, key, all, him, in, o, up, you, are, only and alone heavenly, without the other, the brother, the earthly. The question is asked by our alphabet, Is, it, you? or, is this utterance or outurance by these weak captives and heathen captors a fit earthly body to convey and show out the life and truth from the kingdom of heaven (key, i, in, he, die, o, him; o, if; each, the, ah, have, the, in)? By their transgressions and sin they had slain Israel, the fit earthly utterance of heavenly truth, and now, in their captivity, the Lord keeps his covenant (see, o, have, the, in, ah, in, it) and brings the spirit of truth, in a heavenly state, to each of them, so near that it is even in their ears and in their words and yet unheard and unspoken by them. Therefore, the heavenly Son of Man was sent to speak to these rebellious people, and whether they will hear or whether they will forbear to hear, yet they shall know that there hath been a Prophet (Up, are, o, up, each, the, it) among them speaking spirit (is, up, i, are, i, it) words. Job, the Jew, knew that while in his captivity he was prophesying, or that his words contained a pure, perfect spirit, even as he was perfect himself. But not until his captivity is

turned can he hear and speak this spiritual, inner truth with a fit earthly body or utterance equal to the heavenly. Both Jews and Gentiles well know that they have books having truth and the spirit of truth in them. But the great question for them is: "Have they heard or read aright?" or, is the earthly, Israelitish utterance of truth still a captive prisoner among them? The book that the captive Son of Man ate was written within and without, although the words of the Bible have an internal meaning planted in them. They are, also, the utterance of these internal meanings, and this utterance or outurance is near each captive Israelite, so near that they even hear it and speak it; yet the question is legitimate, "Do they speak and hear the truth?" Therefore, the heavenly Son of Man is not sent to a people of a strange speech and of a hard language; and yet, like Job, they say that they cannot find Him and cannot hear Him. He is shut within His house. They have put bands (be, ah, in, die, is) upon Him and bound Him in prison (up, are, i, is, o, in) that He cannot go out among them. His tongue cleaveth to the roof of His mouth, and to these rebellious sinners (are, the, be, the, all, all, i, o, you, is; is, i, in, in, the, are, is) He is dumb.



They cannot hear Him; but the time comes when His mouth is opened, and when the ears of the deaf are opened, and their eyes see out of obscurity, and the captive prisoner is released, and they hear the words of the book which is written within and without. But for a long time Israel do eat their defiled bread (be, are, the, ah, die) among the Gentiles, whither they have been driven, a reproach and a taunt among the nations, until they become a very few, a small remnant, scattered by all the winds of heaven, because of their wicked (way, i, see, key, the, die) abominations (ah, be, o, him, i, in, ah, it, i, o, in, is). "Son of man, dig now in the wall (way, ah, all, all), and go in and behold the wicked abominations which they do in the dark (die, ah, are, key), every man in the chamber of his imagery," or imagination. "For they say the Lord seeth us not." "The Lord hath forsaken (if, o, are, is, ah, key, the, in) the earth." They teach "Jah, the, way," and pray "Jah, o, be," and allow Satan (Is, ah, it, ah, in) to rule over them. "And in the midst of them stood Jaazaniah (Jah, ah, ah, uz, ah, in, i, ah, each) the son of Shaphan (Is, each, ah, up, each, ah, in)." "These ancients (ah, in, see, i, the, in, it, is) with every man his censor (see,

the, in, is, o, are) in his hand, and a thick (it, each, i, see, key) cloud (see, all, o, you, die) of incense (i, in, see, the, in, see, the) went up." Then Israel was retired into the dark, covered with a thick cloud (see, all o, you, die) of incense (i, in, see, the, in, is, the) and smoke (is, him, o, key, the), they who were called to be the utterance and outerance of life and light. Now they worship the sun (is, you, in), that which contains life and light. "And at the north door sat women weeping for Tammaz (It, ah, him, him, ah, uz);" in short, teaching that "Jah" is away, and that a holy or outer life is also away, and that life and death are gone into the dark and up into a keyed-in state in heaven and paradise. Therefore "the sin (is, i, in) and iniquity (i, in, i, you, you, i, it, ye) and abominations (ah, be, o, him, i, in, ah, it, i, o, in, is) of Israel and Judah are exceeding great." The land is full of the blood (be, all, o, o, die) of the brother, the outer of the in, and full of violence (have, i, o, all, the, in, see, the). For they say "the Lord hath forsaken the earth," or "Jah, the, way," and they know not where the brother is. Now, though they have slain (is, all, ah, i, in) the brother and filled the streets with the slain flesh of Israel, yet they

contend that they are the flesh and that this is the chaldron (see, each, ah, all, die, are, o, in). But, their wickedness becomes so great that they are neither the chaldron nor the flesh, neither the true inner nor the true outer.

We must see by the names Ezekiel (The, uz, the, key, i, the, all) and Isaiah (I, is, ah, i, ah, each) that Ezekiel (The, uz, the, key, i, the, all) describes life as it is keyed-in in the heavens, without any fit earthly body of utterance, and Isaiah (I, is, ah, i, ah, each) describes life as having the quality of eachness, or the heavenly and earthly, as one, being holy. But the state of life described by Isaiah belonged to the days or dies of Uzziah (You, uz, uz, i, ah, each), Jotham (Jah, o, it, each, ah, him), Ahaz (Ah, each, ah, az), and Hezekiah (Each, the, uz, the, key, i, ah, each). We may see by these names that life had then come to the end of its days or dies, and that the life then in being is like to that of a very old man, all ready to step into the grave. And if we now knew the times as well as a good farmer knows the seasons of the year and the time to go out and begin to till and sow, we would know that the heavens or generations of life are now fully made and that the heavenly life is now

already awaiting a new earthly embodiment, all ready to step from the last to the first, from the end to the beginning, as the farmer's seed in his granary is so prepared for the spring sowing and ready. "The fig tree beginneth to put forth her leaves." The rains are falling, the birds are singing. And is the seed still in the barn? Isaiah (I, is, ah, i, ah, each) saith that in the year Uzziah (You, uz, uz, i, ah, each) died;—this Uzziah, as we see by the name, was near the end of the harvest, the end Israel, at the beginning of their winter (way, i, in, it, the, are), when all the outer or summer's (is, you, him, him, the, are, is) life is dead and gone in and implanted in the seeds and buds;—then Isaiah says that he "saw the Lord sitting upon a throne (it, each, are, o, in, the), high (each, i, he, each) and lifted up (you, up), and His train (it, are, ah, i, in) filled the temple (it, the, him, up, all, the). Above Him were the seraphim (is, the, are, ah, up, each, i, him); each one had six wings." We learn from this that life was then in heaven, or up and in paradise, as it is at the end of the sixth day or die, or as it is at the end of the harvest. "And one cried unto another, and said, 'Holy (each, o, all, ye) is the Lord of Hosts: the whole earth is full of His

glory (he, all, o, are, ye).'" And so it was, and so it is that the name (in, ah, him, the) of the Lord has never been polluted; and we may now see that the whole earth is full of glorious life, truth and light, if we can only hear and see aright. But, as it was then, so it is now: the house (each, o, you, is, the) is full of smoke (is, him, o, key, the). The light and utterance of truth has gone away and is keyed-in in the heavens in darkness (die, ah, are, key, in, the, is, is). And Isaiah said: "Woe is me, for I am undone (you, in, die, o, in, the), because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." "For mine eyes have seen the King, the Lord of Hosts (each, o, is, it, is);" or, he saw the truth that was all dead and keyed-in in heaven, in a vision. "Then flew one of the seraphim unto him having a live coal in his hand, which he had taken, with the tongs, from off the altar, and laid it upon his mouth, and said: 'Lo, this hath touched thy lips and thy iniquity (i, in, i, you, you, i, it, ye) is taken away and thy sin purged.'" Then, when he had received a true utterance from these heavenly truths, he was ordered to go and tell the people, "That hear ye indeed, but understand not; and see ye indeed, but

perceive not." Then he wanted to know how long such a state of affairs would continue. His answer was, "Until the land be utterly (you, it, it, the, are, all, ye) desolate (die, the, is, o, all, ah, it, the)," or until it is winter (way, i, in, it, the, are), and the whole summer's (is, you, him, him, the, are, is) growth is dead and gone in. But yet in the land shall be a remnant, viz., a tenth (it, the, in, it, each). "So the holy seed (is, the, the, die) shall be the substance (is, you, be, is, it, ah, in, see, the) thereof." So we learn from this that we must leave our winter feasts and great supper (is, you, up, up, the, are) tables and go out into the fields to till the ground and sow the holy seed (is, the, the, die), believing in the promise that as long as the world lasts we shall have a seed time and a harvest, for we cannot live on the old harvest forever—the harvest that was reaped ages ago—as the Jews think we can; neither can we live aright on the inner life and light alone, as the Gentile (He, the, in, it, i, all, the) sinners (is, i, in, in, the, are, is) contend that we can. We need the Israel, the utterance or outhearance of life and light, and seeing that we have a living God, and a living Creator, why should we not have this utterance of life and

light? Is the seed yet in the barn? is the burning question for Jews, Gentiles, and Egyptians to answer. After the outer, the Israelitish, the earthly summer's growth is fully completed and made, and we are at the end of the days or dies of that season or time, then faithful witnesses record,—Uriah (You, are, i, ah, each) and Zechariah (Uz, the, see, each, ah, are, i, ah, each), the son of Jeberechiah (Jah, the, be, the, are, the, see, each, i, ah, each)—that Isaiah went unto the prophetess, and she bare a son named by the Lord Maher-shalal-hash-baz (him, ah, each, the, are-is, each, ah, all, ah, all-each, ah, is, each-be, ah, uz).

Seeing that this is written with a man's pen (him, ah, in, is; up, the, in), we may see that in order to read the Record aright, we must receive from God, the Creator, a new and fit earthly body of utterance; and we may see by these names that this life described is at the end of a time (it, i, him, the), or at the harvest (each, ah, are, have, the, is, it) of an old (o, all, die) world (way, o, are, all, die), when the earthly embodiment has become holy (Maher-shalal-hash-baz), and is fully prepared to die a holy death, or has come to the Sabbath (Is, ah, be, be, ah, it, each), a holy life, and to the Lord's day (All, o,

are, die, is; die, ah, ye), a holy death; but, sad to say, the people then, in making speed (is, up, the, the, die) to the spoil (is, up, o, i, all), hastened the prey (up, are, the, ye). This make-speed (him, ah, key, the-is, up, the, the, die), or an eager desire to get into paradise regardless of the life of the brother, the other, the outer, the earthly Israel, is wrong and not right. Then the riches of Damascus (are, i, see, each, the, is; o, if; Die, ah, him, ah, is, see, you, is), or the riches which follow a holy death, and the spoil of Samaria (Is, ah, him, ah, are, i, ah), or the spirit (is, up, i, are, i, it) which follows a holy life up into paradise (up, ah, are, ah, die, i, is, the), shall be taken away before the king of Assyria. As Cain could not live otherwise than as a fugitive and a vagabond without his brother, so Israel cannot live without an earthly embodiment; and when they say that they have life all up and in its ripeness in heaven (each, the, ah, have, the, in) or paradise (up, ah, are, ah, die, i, is, the), then the Assyrian (Ah, is, is, ye, are, i, ah, in) king (key, i, in, he) and the king of Babylon (key, i, in, he; o, if; Be, ah, be, ye, all, o, in) shall lead them away captives (see, ah, up, it, i, have, the, is), forasmuch as the people refuse the



waters of Shiloh (Is, each, i, all, o, each), or refuse to step from the end to the beginning, from the last to the first, from the seed of the old harvest (each, ah, are, have, the, is, it) to the beginning of the new. "They go softly and rejoice (are, the, Jah, o, i, see, the) in Rezin (Are, the, uz, i, in) and Pekah (Up, the, key, ah, each), Remaliah's (Are, the, him, ah, all, i, ah, all, is) son;" or, they rejoice in the inner and upper life, only, which follows a holy life and a holy death.

This rejoicing over the death of the brother, Israel, the earthly utterance of that which is up and in is against the light of truth. "And the stretching out of his wings (way, i, in, he, is) shall fill the breadth (be, are, the, ah, die, it, each) of thy land (all, ah, in, die), O, Immanuel (I, him, him, ah, in, you, the, all)." The land of the holy, heavenly man shall be covered by the wings (way, i, in, he, is) of the Assyrian (Ah, is, is, ye, are, i, ah, in). Then the people shall curse their king (key, i, in, he) and God (He, o, die), and look (all, o, o, key) upward (you, up, way, ah, are, die) to the rest in paradise (up, ah, are, ah, die, i, is, the); "and then they shall look unto the earth (the, ah, are, it, each) and behold trouble (it, are, o, you, be, all,

the);" or, they shall see the whole of the earthly life or light, and behold darkness (die, ah, are, key, in, the, is, is); or, as life and light is all dead and keyed-in in heaven (each, the, ah, have the, in), they shall see dimness (die, i, him, in, the, is, is), a deadness and double-inness of the outer, and anguish (ah, in, he, you, i, is, each) which follows, and which drives (die, are, i, have, the, is) them to darkness (die, ah, are, key, in, the, is, is).

Although the dark wings of the Assyrians shall cover the breadth of Immanuel's land, or the land of the Son of Man, the heavenly man, the chosen (see, each, o, is, the, in) and true heavenly Vine (it, are, you, the; each, the, ah, have, the, in, all, ye; Have, i, in, the), "nevertheless the dimness (die, i, him, in, the, is, is), or the death of the outer light leaving the inner, the heavenly, only and alone, "shall not be as the former dimness beyond Jordan (Jah, o, are, die, ah, in) in Galilee (He, ah, all, i, all, the, the) of the nations (in, ah, it, i, o, in, is);" because the people living in Immanuel's land covered by the dark wings of the Assyrian and dwelling in the land of the shadow of death and walking in darkness (die, ah, are, key, in, the, is, is). "They have seen a great light, upon them

nath the light shone." Yet in the midst of a great light they do not see; they look upon the earth and behold only trouble (it, are, o, you, be, all, the), darkness (die, ah, are, key, in, the, is, is), dimness (die, i, him, in, the, is, is) of anguish (ah, in, he, you, i, is, each). "And, although the nation is multiplied, yet their joy is not increased, because their joy is according to the joy in harvest (each, ah, are, have, the, is, it); they rejoice in ripeness, and are glad when the earthly summer's growth is become dead straw (die, the, ah, die; is, it, are, ah, way) and its whole strength (is, it, are, the, in, he, it, each) is taken up into the dark (die, ah, are, key) have-in of the seed (is, the, the, die) and is stored up in their barns (be, ah, are, in, is). Is the holy seed, the substance (is, you, be, is, it, ah, in, see, the) of all the summer's growth, yet in the barn (be, ah, are, in)? Or, they joy as men rejoice when they divide the spoil (is, up, o, i, all). After the brother, the outer, is slain and imprisoned, then they rejoice over the spoil, dividing the prey (up, are, the, ye). As it was in the physical realm so it is in the intellectual and moral realms, they care not for the earthly, the outer, the body and brother of the in, providing they get salvation (is, ah, all,

have, ah, it, i, o, in) in heaven (each, the, ah, have, the, in). Has the Lord forsaken (if, o, are, is, ah, key, the, in) Israel and the earth, and only dwells in thick darkness in heaven alone (ah, all, o, in, the)? "O, Assyrian (Ah, is, is, ye, are, i, ah, in), the rod of mine anger (ah, in, he, the, are) and the staff in their hand is mine indignation (i, in, die, i, he, in, ah, it, i, o, in). I will send him against an hypocritical (each, ye, up, o, see, are, i, it, i, see, ah, all) nation, and against the people of my wrath (way, are, ah, it, each) will I give him a charge to take the spoil (is, up, o, i, all), and to take the prey (up, are, the, ye) to tread them down like the mire of the streets."

"Howbeit, he meaneth not so, neither does his heart think so, but it is in his heart to destroy and cut off nations not a few." Although these Gentile people do not mean, nor think in their hearts that they are destroying Israel, yet they have slain the brother until scarcely a remnant has escaped. But a small remnant of Israel shall escape, as a small remnant of the language has escaped, and beginning as a fire-spark it grows to fire-tongues, an outer or earthly light, when ministered to by Immanuel (I, him, him, ah, in, you, the, all) the true heavenly

Vine (each, the, ah, have, the, in, all, ye; Have, i, in, the), with his true heavenly (each, the, ah, have, the, in, all, ye) angels (ah, in, he, the, all, is) and saints (is, ah, i, in, it, is) who refuse not to leave their heavenly throne (it, each, are, o, in, the) and saintly mansions (him, ah, in, is, i, o, in, is) to minister to the poor and oppressed earthly brother. Thus both the heavenly and earthly men justly complain against the cruel treatment by Gentile sinners (He, the, in, it, i, all, the; is, i, in, in, the, are, is). The heavenly one says: "Behold I was in prison (up, are, i, is, o, in) among you, hungry (each, you, in, he, are, ye) and naked (in, ah, key, the, die) and ye visited me not." And the other, the earthly brother, says: "I was trodden down in your streets like mire and ye rejoiced over my death as people rejoice bringing home the sheaves of grain in the harvest, or as warriors rejoice over the dead body of their enemy when they divide the spoil." "Put ye in the sickle (is, i, see, key, all, the), for the harvest (each, ah, are, have, the, is, it) is ripe (are, i, up, the), the press (up, are the, is, is) is full, wickedness (way, i, see, key, the, die, in, the, is, is) is great."

We may see by these words that to a people, as

well as to a people's language, a time of ripeness comes, a time when Israel, the outer, the utterance of the inner, the summer's growth is all dead. "Woe to them that seek (is, the, the, key) deep (die, the, the, up) to hide (each, i, die, the) their counsel (see, o, you, in, is, the, all) from the Lord (All, o, are, die), and their works (way, o, are, key, is) are in the dark (die, ah, are, key)." "The daughter of Babylon (Be, ah, be, ye, all, o, in) is like a threshing-floor; it is time to thresh it." The time of the harvest (each, ah, are, have, the, is, it) has come. Nebuchadnezzar (In, the, be, you, see, each, ah, die, in, the, uz, uz, ah, are) king of Babylon (Be, ah, be, ye, all, o, in), with Nebuzaradan (In, the, be, you, uz, ah, are, ah, die, ah, in) the captain of his guard, devoured me (Israel), crushed me, made me an empty vessel, swallowed (is, way, ah, all, all, o, way, the, die) me up like a dragon (die, are, ah, he, o, in), filled his belly with my delicacies. "The violence done to me and my flesh be upon the *modern* Babylon," the inhabitant of Zion says, "and let my blood (be, all, o, o, die) be upon the Chaldeans (See, each, ah, all, die, the, ah, in, is)," says Jerusalem (Jah, the, are, you, is, ah, all, the, him) "Mystery (Him, ye, is, it, the, are, ye)! Babylon

(Be, ah, be, ye, all, o, in) the great (he are, the, ah, it) mother of harlots (each, ah, are, all, o, it, is) and abominations (ah, be, o, him, i, in, ah, it, i, o, in, is) of the earth (the, ah, are, it, each), is become the habitation of devils (die, the, have, i, all, is)," contending that when the outer life is all dead, then they have it all, and it is all in heaven. All nations shall drink (die, are, i, in, key) of the wine (way, i, in, the) of the wrath (way, are, ah, it, each) of their fornications (if, o, are, in, i, see, ah, it, i, o, in, is).

The reader of Isaiah should bear in mind that there are two men, the heavenly and the earthly, as is described by Moses in the first two chapters of Genesis; and when these two agree (ah, he, are, the, the), they become as one equal. But at the time of the desolation of Israel, when the outer life or light is all dead, then he could find only the one, the heavenly alone. As it was in the beginning of the creation, the earth was void and enveloped in darkness. But when the consumption (see, o, in, is, you, him, up, it, i, o, in) decreed (die, the, see, are, the, the, die) is ended, when the heaven is fully made, then begins the next restoration of the earthly, the beginning of the creation by God. Therefore Isaiah describes the order of the restora-



tion of Israel in the eleventh and twelfth chapters of his prophecies.

We have been wrestling with different questions, unanswered by ancient writers, and demanding answers from modern thinkers. The first and most important question is, "Have we accurate records?" If we have, they must be written in an accurate language. It is an absurdity to ask any person to believe that any writing is indisputably accurate, unless we ask the person, also, to believe that the language in which it is written is indisputably accurate, and a fit vehicle, and the same fit language as the writer of truth now uses. Therefore, the question, "What is this fit and heaven-born language, and what its structure?"



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